ADULT LEADER

A Journal of Christian Education and Church Work

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IN THIS NUMBER

HARLES C. TILLINGHAST has been since 1923 professor education in Columbia Univer- y. He is also principal of that iversity's Horace Mann School r Boys. Doctor Tillinghast is e of the managers of the Board Education of the Northern Bap- t Convention. WILLIAM CLAY- N BOWER is professor of relig- ıs education in the University of icago. HILLYER H. STRATON is stor of the First Baptist Church, uncie, Indiana. He is a graduate Mercer University and the stern Theological Seminary. He gularly contributes Uniform Les- ıs to *Adult Class.*

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NEXT MONTH

HE second part of PROFESSOR BOWER's "Approaching Relig- ıs Education at the Adult Level" ll be given, and a fifth instalment F. HARVEY MORSE's "A Relig- ıs Education Clinic." DR. SID- Y W. POWELL, of Elgin, Illinois, ites on "We Rally Again," a ıely article for Sunday school rkers, while O. G. HERBRECHT, well-known Sunday school man Des Moines, Iowa, discusses he Adult Share in a Youth terprise."

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Editorial

What Would Luther Think—and Do?

THE CHRISTIANS OF AMERICA, and everybody else here in America, for that matter, have been giving Pastor Niemoeller unstinted admiration for the heroic way in which he has stood for the faith, and his faith and principles. Such martyr spirit is refreshing for our day's half-devitalized Christianity. What troubles us, however is, why are there not more Niemoellers? It is unthinkable that in the land of Luther, the birthplace of Protestantism, there are not millions of Christians who resent Hitler Germany's most unchristian procedures; but why do they not protest, rise up, fight, go to jail, be "purged"—for conscience' sake and the sake of religious liberty? Why are they "taking it lying down?" One hates to think that Christian heroism is so largely a thing of the past. Or are those German Christians, rightly or wrongly, practising the peaceableness and patience of the Master? Perhaps you and I would be not a whit braver in their place. It is so much easier to acclaim martyrdom than it is to practise it!

Since Repeal

THOSE OF US who believed in the Eighteenth Amendment and deplored its repeal have naturally been much concerned about the aftermath, the way things have worked out under government sanction and state license. What especially distresses us is the present matter-of-fact attitude of the great majority of the people in our churches toward the liquor traffic. The mood of defeat that followed repeal has become indifference. Lack of effective leadership and of a fighting program partly accounts for this. The pronounced wet attitude of the present administration has brought discouragement—quitting the fight—"What's the use?"—"What can we do?" Besides, the Christian voters have refused to back up the temperance organizations and the temperance workers within and without the church. One hates to think that lower taxes—because of revenue from liquor sale—has had something to do with it; but it has.

Religious Temperance Education

THE SUNDAY SCHOOL realizes that if anything is to be done to make the world safe against strong drink, it must do it. Church and society seem to have left the burden of the task pretty much to the Sunday school alone. In any case, temperance is particularly an affair of education. Temperance instruction in public school and church school was largely responsible for the Eighteenth Amendment. The liqu traffic is today formidable, aggressive, arrogant. has millions of dollars for expensive radio, magazi and bill-board propaganda—and the temperance cau hasn't; not any more! But this cause, through t Sunday school, has the child, and the young perso The Sunday school must get busy at this task. F an hundred years our Publication Society has be fighting alcohol. It has looked upon this as one of God-assigned activities. It calls upon the denomin tion to cooperate with it in this righteous enterpr in the future.

No Laughable Matter

A CHANGE FROM the old days that the writer h noticed is that drunkenness is no longer a joke, or r so generally regarded as something funny. Occ sionally in Philadelphia and New York I see men a women reeling from intoxication, or even falling the gutter." The passers or the crowd standing do not laugh, or smile, as they used to. Children o wonder. At a boisterous college function recently t of the students "got under the table." They we immediately sneaked out, and the happening sober the gathering—so I was told. It is also an encour ing fact that medicine and science are coming out strongly for the harm of strong drink. They do debate the matter. These proponents are men of highest authority; some of them are careless of moral aspects of drinking; some of them themsel are drinkers. When we used to refer to liquor as habit-forming drug," they would be amused; n they say, yes, it is.

The Single Dead Bulb

THE CENTRAL BAPTIST CHURCH, on Amsterd Avenue, New York, when it was built twenty or m years ago was a very beautiful house of worship. auditorium was of costly structure and furnishi artistically perfect. Doctor Goodchild told me of occurrence that nettled him the day of the dedicati People were crowding up to him with words of c gratulation, and admiration of the building. waited for the opinion of a certain one of his deac At last it came: "Pastor, have you noticed that of the bulbs up in that central chandelier is dea There were fifty of those bulbs! Some people like that. Your neighbor may have a score of characteristics. Are you observing the single one isn't fine? Jesus' vision was selective, in the se that he picked out the good points in people.

Deborah; Emergency Leader

By John Snape, D.D., Los Angeles, California

I HAVE read *The Education of a Princess,* by the Grand Duchess f Russia—the beautiful young aughter of Paul Romanov—from ıe moment when she was engaged, sixteen, to be married to Prince Villiam of Sweden, to the day hen she escaped with her husband ıto Bessarabia. Her brother mitri, because of his complicity in ıe assassination of Rasputin, was xiled into Persia. Her father was ıot; the imperial family supposedly lotted out.

Her memoirs are fascinatingly in-eresting. Because of her youth she as spared at the time of her ncle's death. She is swept into the ar; gains quite a reputation as a urse; is happier at this time than any other in her life—while she erves humanity. Then comes the evolution and the last hours of the ussian dynasty.

Deborah was one of the judges of srael. Her name means "bee." abin, king of Canaan, had occasion feel her sting. In the period cov-ed by the judges, Deborah helped deliver the Israelites. She be-me a prophetess and a renowned dge. Othniel was the first judge Israel, and Samuel was the last. amson was the strongest—and the eakest. Gideon was the mightiest uring the period of four hundred ars when the judges ruled.

Two women stand out in this ne: Deborah, who inspired Barak, d Jael, who killed Sisera. Debo-h desired to be useful to her day d generation. She was not an mazon, but was an inspirer of sol-ers. She sat under a juniper-tree the hill-country and encouraged e man who went out against the oabites. He was full of excuses d "ifs." He said, "If thou wilt with me, then I will go; but if ou wilt not go with me, I will not ." She answered, "I will surely with thee."

There was a time in Los Angeles ıen the women gathered in large mbers in the Shrine Auditorium, d spoke their minds in such a way that Harry Bridges heard—and heeded. They were expressing themselves about the proposals to control the milk delivery of the city, about the way men were permitting the befouling of milk bottles and the governing of stable preparations in the handling of milk. They talked about the retail delivery; the kind of opposition that was legitimate; and the picketing that would be permissable. The men of Los Angeles heard—and heeded. These women were Deborahs.

Who was Lapidoth? He was the husband of Deborah. Who was Jael? She was the wife of Heber. And with these two women—the one to inspire, and the other craftily to direct—it mattered not as to the husbands, for with one of them ten thousand men went up, and with the other a "tent pin was driven into his temples."

She was a great leader; she had the courage of a man; she was profoundly religious; she had intuition into reality; she makes us think of Joan of Arc.

In her song that commemorated her deed Deborah calls herself "a mother in Israel." We do not know the names of her actual children, but she thought of herself as the mother of a nation.

We need not bother ourselves with the niceties of the morality of this battle. Let us be content to say with our heroine, "Let all thine enemies perish, O Jehovah! But let them that love him be as the sun when he goeth forth in his might." Whether we give the praise to Deborah, Jael, Lapidoth or Heber, "the land had rest forty years."

I recently read Link's *The Return to Religion,* of which book William Lyon Phelps has said, "The finest book on practical psychology I have ever read. Every American ought to read it." Doctor Link is the director of the Psychological Survey of New York. He obtained his doctor's degree at Yale University, and is a member of the American Psychological Association. In his very first chapter he says: "My return to religion was not due to the Depression; it was not due to old age and approaching senility; I have just turned forty-five, and might therefore be considered in the prime of life; I am still robust enough to chin myself ten times in succession, to swim a mile, and to eat what pleases me without fear of consequences."

"My 'return to religion' is not the fervent or emotional return of the prodigal son. Unfortunately, it is a highly intellectual return. My reason for attending church again is that I have recommended it to so many others. I go because I would rather lie in bed late on Sunday mornings, the only chance I have for a good sleep during the week. I go because I would rather read the Sunday papers. I go because I know it will please my old father, when he learns of it, and my parents-in-law, whom I shall undoubtedly see there. I go because I shall meet and have to shake hands with people, many of whom do not interest me in the least. I go because, if I don't go, my children will consider that they have a good reason for not going to Sunday school. I go because I may disagree with what the minister has to say. I go, in short, because I hate to go—and because I know that it will do me good."

He dedicated his book to the "millions of grandparents who, with less money, gave their children more than we are giving them today."

The curse of Meroz was the curse of indolent indecision. God had brought Israel out from the land of Egypt with a mighty hand, and Meroz had done nothing about it. The people of Meroz failed to cooperate. The Christian constantly summons himself to the performance of impossible tasks. He will not only philosophize about the "charm of the impossible," but he will acknowledge the demands of the impossible. It is the glory, not the weakness, of Christianity that it

commands a man to do what he cannot—and then gives him the power to do it.

Prior to 1792, with the possible exception of the Moravians, no missionary societies existed for the propagation of the gospel. Here and there some prophetic soul would break out with zeal for the souls of the heathen—men like Xavier and Schwartz, and Schultz and Egede, and Eliot and Brainard —but for the most part the church did not see as now she does, that it "is the whole duty of the whole church to give the whole gospel to the whole world as speedily as possible."

Concentration is discrimination. A man of one idea is not necessarily a man of one talent. To have our natures unified and glorified with a single purpose—this is discriminating concentration. When Jesus said, "I am not sent but unto the lost sheep of the house of Israel," he meant that with the time that was at his disposal he must concentrate on one nation, gift it with his mood, incarnate it with his teaching, and through it express his ideals to the world. And this he did because he had the ability to concentrate.

Concentration is not stubbornness; it is the focusing of forces in the forge of immediateness until the whole being glows in the white heat of an exalted ideal.

RELIGIOUS LIBERTY AND THE CONSTITUTION

By Hillyer H. Straton, Muncie, Indiana

IN the cradle of this republic, the historic Independence Hall in Philadelphia, is the world-famous Liberty Bell. For generations it has been a shrine to all true lovers of freedom. About its crown is an inscription, from the book of Leviticus, which reads, "Proclaim liberty throughout the land." This bell is symbolical of the love of freedom that has characterized the people of this nation. For one hundred and fifty years now the document known as the Constitution of the United States has been the basis for this liberty.

The political liberties guaranteed to us under the Constitution mark the climax of a struggle that goes back nearly a thousand years, back to the Magna Charta and the Bill of Rights. It has been a dearly bought liberty. The sacredness of its character is sealed in the blood of unnumbered thousands who have chosen liberty even at the cost of their own lives. Today we enjoy the blessings of freedom because of their sacrifices.

Eternal vigilance is still the price of liberty, and it is a striking coincidence that the modern fight for the preservation of our rights was fought and won in the year that marks the one hundred and fiftieth of our Constitution. Whatever we may think about the Supreme Court controversy, it has caused people to think about the Constitution as they never had before. We have recognized in a peculiar way the right of our heritage; and this has seemed especially precious to us seeing the tyranny under which other peoples are living; a tyranny that not only denies political liberty, but religious liberty as well.

The ink upon the original Constitution was scarcely dry before it was recognized that in some respects it was deficient. In rapid succession came the first ten Amendments. These Amendments follow the original Constitution so closely that for all intents and purposes they have been considered a part of the original.

It is interesting to observe that the first of these Amendments reads: "Congress shall make no law regarding the establishment of religion or prohibiting the free exercise thereof." Thus was written into the Constitution of a great state a guarantee of religious liberty.

In an unusual degree America became a haven for those who were oppressed because of their religious faith. English Puritans settled in New England, seeking freedom to worship God as they saw fit. Lord Baltimore established a colony in Maryland for much the same reason. But as is so often the case those who wanted religious liberty for themselves were not willing to grant it to others. It remained for Roger Williams, for a time at least a Baptist, to establish in Rhode Island the first commonwealth with complete religious liberty for all. Every citizen was given the right to believe or not believe, to worship or not worship, as he saw fit. Oscar Straus in his life of Williams says: "The Baptists, on the other hand had a much more enlightened and advanced view; they held that Christianity should propagate itself by its own spiritual force; that the civil government was entirely apart and distinct and should have no control over conscience or power to inflict punishment for spiritual censures."

This was an advanced view even in America one hundred and fifty years ago. The Baptists of Virginia and Massachusetts were especially oppressed by the political authorities then in control in those states. It was largely under the instigation of Virginia Baptists that the first amendment was written into our Constitution. Thomas Jefferson, Patrick Henry, and George Washington himself backed the plea of Baptists for complete religious liberty, and in their Virginia where it had been denied.

In the light of the twentieth century, and especially in the light of the Bible, it is difficult to see how men can oppress their fellows for religious reasons. The word liberty occurs throughout the Bible while the whole tenor of its teachings is built around the thought of it, freedom from the bondage of sin and the glorious liberty that is in Christ Jesus. The New Testament church was a free and democratic institution. Coercion in the matters of the soul was the last thought that would have entered the minds of the apostles. Peter and John, when commanded by the authorities to cease preaching in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but

(*Concluded on page 203*)

Lay Persons and the Church School[1]

By Charles C. Tillinghast, Ed.D., Columbia, University, New York City

THERE is probably no part of the work of the Protestant hristian church that has affected ore of the membership of the urch than the church school. uring the passing of time we ave seen different names given to is organizational group. At dif-erent times and in different locali-es it has been called variously Sunday school," "Sabbath school," Bible school," and now more re-ntly "church school." As one aces the pattern of this school ver the years since it was first stablished in England he will find rtain continuing threads of per-anent emphases, but he will also nd many changes in programs of udy, purposes to be fulfilled, and rticularly in methods of instruc-on.

The change in names itself ows somewhat the change in em-asis. First called Sunday schools ecause they were held on Sunday, will be remembered that these rst schools were not particularly ligious in their intention, but ere for the purpose of giving ducation to those young people ho, working through the week, d only Sunday for instructional rposes. The changing of the name Bible school was one of the first dications of the accepting of an ditional function, namely, in-ruction in the Bible itself. At the esent time we find that the term urch school connotes that this rt of our religious enterprise ay have as its function the train-g of all connected with the urch—whether younger or older for various responsibilities and ties connected with the church, en while there is or should be a lding fast to the older principle careful study of the Bible as an tegral part in the spiritual nur-ring of those who join them-lves with the Christian body.

The work of the church school has become a bit more complicated than was originally the case, and as this earlier, simpler form has developed in many new directions, and as its development has been affected by many factors, both within and without the church and the church school itself, we have found that it has been necessary for us to review very carefully, and face very honestly, the problems connected with this most important part of church activity. It should also be borne in mind that during the years there has been no place in the work of the church where more so-called lay members have had a chance to give devoted and efficient service than through this Sunday school—Bible school—church school. Particularly has this been true of younger members of our churches; and if one could have the opportunity of reviewing the history of all the Protestant churches of this country, or indeed of other lands, I am sure one would find that literally thousands of young men and women have made a great contribution, and in some cases perhaps their greatest contribution, through the teaching of classes in schools of the church.

Recently, with the emphasis that has been laid upon the profession of education—and what is commonly called the scientific approach to education—in the secular field, it has been inevitable that there should have been felt in church schools the necessity of making whatever changes or improvements seemed wise to keep abreast of newer discoveries in teaching methods; in the use of source material; in the understanding of child or adult psychology; and in fact in all those matters to which secular educators have been devoting a tremendous amount of careful and profitable thought. One result of this has been very clear, and in the main a good one. I refer to those attempts that have been made to improve both the teaching techniques, through teacher-training groups, of those who are to give instruction in the church school, and to the improvement of the material prepared for use at various educational or age levels throughout the school membership. That this has been of great value no one can deny, but that it has had some results which are not so entirely satisfactory should be acknowledged. One of the results, it seems to me, has been that in the preparation of material for use of the church school teacher there has been a tendency to substitute other material for the actual study of the Bible itself. While it may be argued that the wider function of the church school means that more attention should be given to the presentation of material which will, let us say, acquaint growing young people and reacquaint the older people with the history, policy, and programs of the church itself, it should be borne in mind that unless we wish to depart quite completely from what has been historically an important function of the church school, we should see to it that we do not allow the actual study of the Bible to be crowded from the programs of our church school groups.

In the next place—and this is particularly the burden of my discussion—we seem to be running the risk of frightening away from the work of the church school excellent lay helpers who may be given to feel that there is a place only for those who are technically trained. While I would be the last person in the world to suggest that we should not be careful about the training of those who teach in our church schools, and while the steadily growing excellence of instruction in the day school causes an inevitable comparison that our young people—and older people, too—make between the type of instruction during the week and that received on Sunday—not always to the credit of the latter—I still am of the opinion that we should remember that the church school is

[1] The fifth of a series of articles on the ce of the layman in present-day church rk, especially in religious education.

one of the greatest places in the entire church program for the releasing of what we may term lay service. Where else, may I ask, can we find so many opportunities for the young men and women, from the ages of fifteen or sixteen to twenty-five, to put in fruitful and greatly needed work for the perpetuation of the ideals and principles of the church itself? To be sure, these same young persons can, and very often do, work through the medium of some organized young people's group, but even there their influence is not so widely extended and may not be so productive of helpful results as come about by work with younger children.

I should also like to remind my readers of the fact that while it is without doubt true that in an earlier day devotion to the work of the church school was more often present than was a scientifically trained approach to the work, we cannot allow ourselves to be argued into the belief that a scientific training can be substituted for devotion. We must somehow be ingenious enough to impress upon the lay members of the church that we do not discount a fine devotion and passion for religious teaching and for the giving of oneself in service to others through the medium of teaching, even while we must constantly hold before ourselves and them the necessity of as excellent training as we may be able to procure—and the use of consecrated common sense—as we attempt to put our devotion and zeal into actual operation.

I make, then, this point: It seems to me that we must again come to the point of realizing that the church school—or Sunday school, if that term be preferred—is still the place where lay service can have excellent expression; and we must see to it by every means possible that we do not stifle—indeed we must encourage it at every turn—that desire for service which is still present in many of our lay members. In the second place, I am coming to feel, as I have the opportunity of visiting many churches, that in our present efforts to enlist the active support of the lay membership (and here, perhaps, particular reference should be made to the men of our churches) we are inclined to feel that some other vehicle of expression or of service should be found for our men through which they will be expected to work with more adequacy, and eventual success, than through the church school. Again, in looking at the history of the school of the church, one finds that it is true that its membership has been rather predominantly made up of children and young people; and while it is true that there are many, and always have been many, adult groups, the lay work of the church has proceeded more through other organized activities—women's societies, missionary groups, men's clubs, and the like—than through the Sunday school.

I call attention to one result of this which seems to me a bit unfortunate: the falling off of interest on the part of laymen, who, engrossed as they are in many of the duties of the church and holding many important positions, feel that there is scant time for participation in the program of the church school. If it still be true, as is historically without question the case, that the church school is the greatest source of church membership, and that more of our Protestant members have come into the church by way of the church school than in any other way, and if it is not simply a truism that all of us laymen are interested in the perpetuation of the church, then it would seem to me that we laymen of the various Protestant bodies should concern ourselves with the problems of the church school.

In this connection I venture to make two suggestions. The first is that a greater number of laymen—busy as we all know we are—should offer themselves as assistants (teachers or helpers) in the work of the church school. It is not enough, it seems to me, that men should be active supporters of a men's class, important and desirable as that is; there is tremendous need for the young members of the church—pa ticularly boys and younger men to feel that the laymen thi enough of the value of the chur school themselves to make co tribution of their time and servi to it. The other suggestion is th those of us who are laymen in o churches, interested as we are carrying forward the vario details of programs outlined by o men's organizations, either of t Northern Baptist Convention, of state, or of a local church, sh realize that one of the cardin principles of the work of the m of the churches of the Northe Baptist Convention is to furth the education and religious traini of youth. Even with all the inte ests that we have, and with all t demands that are made upon we should in our planning gi careful thought to the place th the church school holds in the l of the church itself and in t perpetuation of the Christian w of living.

While, as I have already said have the very deep conviction th the attention of the church sch should be steadily directed towa the study of the Bible itself, I also of the opinion that the chur school offers the very best oppo tunity for the building up in minds of our younger members feeling of responsibility for support of all of the elements the work of the church itself. this point, it seems to me, the members of the church can be great assistance. It will be of gr benefit, for example, for a me ber of a church's board of trust to come before the intermedi and senior departments of school and discuss the proble involved in the financial mana ment of the church. Or for member of the board of deac similarly to meet with a group explain some of the principles policies of the church's spirit program. Obviously, also, if som one representing the wider int ests of the denomination can fr time to time appeal to the ideali and generous impulses of

(*Concluded on page 202*)

Approaching Religious Education at the Adult Level[1]

By William Clayton Bower

Professor of Religious Education in the University of Chicago

PART I

S one analyzes more deeply the processes involved, the viction is likely to grow upon that the most fruitful approach religious education is at the lt level. Historically the church, society in general, has attacked problem of education at the el of childhood, and in more ent times at the level of adolesce. We have been convinced t these early years of so-called lasticity" and freedom from the ponsibilities of mature life are eminently the years for acquir- knowledge, shaping attitudes, uiring skills, and preparing for demands of life in the adult rld.

Consequently, the program of ıcation has been pyramided on the years of immaturity. It been assumed that education a systematic procedure should l with approximately the twelfth r on the elementary level, at the teenth or seventeenth year on secondary level, and at the nty-first or twenty-second year the college level. Similarly, the ıcational program of the church, the basis of the same assumpns, has been designed chiefly for ldren and young people.

t was quite natural that this nt of view should have preled so long as education was ught of in terms of the recovery l reproduction of the great tural traditions, as the endnts of past experience. A transsive type of education utilized efly the assimilative capacities growing human beings. Under h a system the learner remains the most part passive. In the t tradition of transmissive education the end of learning is clear and adequate ideas—knowledge mastered and understood. When education was predominantly a matter of memory, ideas, and habit-formation, it was manifestly an affair of childhood and youth, when the human organism is most plastic and retentive.

It is quite otherwise, however, when education is conceived in terms of its functional relation to experience and as a creative undertaking. Education is then devoted to assisting growing persons to achieve intellectual, social, and moral competence in dealing with the issues of their experience in a real and present world. As such it has to do with the growing person's interaction as a whole person with his total objective world—of physical nature, of other human beings, and of the great traditions of culture. In such a frame of ideas, religious education is concerned with helping growing persons to achieve a religious quality of life in every phase of their experience arising out of their interaction with their world. When religious education is so conceived, its nature and scope are entirely reset. It is not only an affair of persons throughout the entire range of their experience, but it is also coextensive with the entire span of life. Moreover, its center shifts to those periods of living where experience is most heavily freighted with vital issues and therefore most in need of the resources which religion can afford for its interpretation, its evaluation, and its control in terms of the highest Christian ideals and values.

Within this general frame of a vital and functional theory of religious education, the conviction that the most fruitful approach to religious education may be at the adult level is supported by at least four basic considerations. Two of these are dealt with in the present article; the other two will be considered in a second article.

The first consideration is that in their final analysis most child problems are adult problems, and in any long-time constructive way can only be dealt with successfully through adults. To begin with the most elemental fact, a favorable heredity for the child is a matter of parenthood. The kind of organism with which the child faces his objective world—its capacities, its predispositions, its limitations—is the result of the convergence of many complex and interacting streams of hereditary traits that have come down to him from many generations of near and remote ancestors. In the economy of nature, the child does not choose his parents. Before children can face the demands of life with a more favorable equipment they must have better parents.

Because the factors of heredity, especially of remote heredity, are so complex there are limitations within which parents can pass on to their children the native equipment for living which they most desire. But in the area of the home conditions that surround and so profoundly affect the ideas, ideals, and behaviors of the child parents have much more specific responsibilities. It is the belief of many psychologists that the influences that surround the child during the earliest years of his life are the most determinative of his future personality and character. These conditions are amenable to parental control. Most child problems are traceable to maladjustments in the relations of the family —many of them to tensions between parents.

In one of the most effective schools of religion in Chicago, an elaborate case record is kept of every child enrolled. On one occasion a mother sought the counsel of the rabbi concerning her daughter, who had become a problem

[1] This is the first of two articles by Doctor er which embody an address before the t Work Professional Advisory Section of International Council of Religious Educa- in February. So impressed were the bers of the Section with this statement they requested that it be made available ıe readers of this magazine. The second will appear in our next issue.

child. To the utter surprise and dismay of the mother, the rabbi asked her how soon she and her husband could compose their marital difficulties. At first angered, the mother came to see as her own and her husband's fault the difficulties for which she had blamed her daughter. With this new understanding of the case history of her child she began the solution of her child's problem at the only point at which it could be solved successfully and constructively—with the reconstruction of her own and her husband's attitudes. It is needless to say that with the clearing up of the parents' problem the child's problem disappeared.

Moreover, adults determine the character of the general culture into which the child is born. The attitudes, the ideals, the standards, the customs, and the spirit of that culture as expressed in its intellectual life, its institutions, its interests, and its activities, influence the growing child beyond calculation. From that surrounding culture he derives his "mother tongue," his mode of dress, his tastes, his prejudices, his religious beliefs and practices or lack of them, his manners. That vastly extended world of culture that envelops the child in an adult culture. He only inherits what adults have created. Any changes in it adults will have to make. Adults report and edit the news, write the scenarios and direct the movies, publish the books, compose the music, manage business and industry, dispense liquor, carry on war propaganda. The kind of world into which our children are born is the kind of world adults give them. A better world in which to be born will be of adult making.

A second consideration that points to the possibility of the adult level as the most fruitful one on which to approach religious education is the capacity of adults to learn. It was formerly believed that the human person reached his physical growth around the age of twenty-five and that he reached the limits of mental growth around thirty-five. Recent researches, however, have reversed this judgment concerning mental growth and the capacity to learn. It now appears that under favorable conditions adults have the capacity for learning throughout the entire length of life—at least until senility begins and the decaying physiological structures no longer support the functions of the mind.

Not only do adults have the capacity to learn, but adult learning takes place under more favorable conditions than are possible in childhood and youth. In a world as complex as ours, learning in any creative sense must have a background of experience. The richer that experience, the more meaningful new experiences become. Past experience is the source of insight, understanding, the perception of relations in one's experience, and the disciplined imagination necessary to discover in one's experience its factors and possibilities. Such a rich background of experience is denied to children and is available only in limited measure to young people. It is the increment of years of living. One is not really ready to learn in the ampler and more creative sense until he has acquired a capital of funded experience.

Neither is it merely a matter of having accumulated a quantity of experience. Through the process of living adults have developed vital interests. These interests are not only immediate; they are developing and expanding interests that motivate the adult's experience and give it direction. From Froebel and Herbart on, educators have realized the functional value of interest in learning. Without vital interest education is a formal and lifeless process. The recognition of this fact has often enough led teachers of children to the use of external interests in order to motivate learning in subject-matter that had no intrinsic worth to the child. In the adult these interests are present and alive. They inhere in the learning process itself and give zest to it.

With adults these living interests spring out of felt needs. Of these needs we shall have something to say in a second article. It enough here to note the fact t the intensely felt needs give p pose to learning. With adu learning tends to be merged w living with its imperious dema for knowledge, for skills, for ju ing, and for carrying through cisions to fruitful issues.

All of this raises the question to whether the peak of learning religious education—or in any e cation for that matter—does need to be shifted considera beyond the years of childhood even into post-adolescent yea The church has here an oppor nity and a responsibility of wh it has scarcely become conscio Only now are some of its lead beginning to envision the ad church educating itself. This, course, does not for a moment s gest that less emphasis should placed upon the religious educat of children and young people. it does suggest the balancing of ligious education in the direct of the undiscovered or neglec adult.

VALE HITLER! COME, LORD JESUS!

Yonder in Berlin, a mortal m who will occupy but six by feet of ground in the future future very close at hand, as reckon time—is speaking, and the sound of his voice nations quaking as a bowl of jelly in earthquake. To those who are of focus of the cross, it seems though the darkness had maste whatever degree of light has sh upon civilization. But be of g cheer, the darkness will not ma it. The Word which is our l says, "The kingdoms of this w are become the kingdoms of Lord, and of his Christ; and shall reign forever and ever" (R 11:15). In this hour when "m hearts failing them for fe (Luke 21:26), we who stand the light say as he struts his l part, "Vale Hitler! Come, L Jesus and destroy the works darkness!" "Even so, come, L Jesus!"—*W. B. Crowell, in "Maritime Baptist."*

A Religious Education Clinic

PART IV

By F. Harvey Morse, Elmhurst, New York City

(More case problems from the "clinic" conducted by the New York City Superintendents' Union, and practical solutions from the experience of the clinic leaders and other Union members.)

CASE 13. I'm a relatively new perintendent. Our school seems run along without much friction, t I'm beginning to suspect that e are in a rut. How can I tell nether we are good or bad in comrison with other schools?

SOLUTION. How your school tes in comparison with other hools in your neighborhood is of tle importance. It is important, wever, to know whether your hool is progressing steadily ward a worth-while goal. More perintendents might well be as spicious as you are . . . for it is ite true that the average school quite definitely in a rut.

Your first step should be a care-l study of the *International andards in Religious Education.* yours is a small school, and if ur workers are somewhat back-ard in their understanding of odern religious education, begin th the elementary "Standard A." your school is fairly well organ-ed and among the larger schools, u may be able to advance along e lines outlined in "Standard B."[1] After you have become familiar th the Standards, plan several orkers' conferences around them . . so that all your officers and achers may understand what a od school really is. Then lead ur workers to approve a plan to rvey your school and score it on e basis of the points in the Stand-d. In some cases you may be le to enlist educators from the urch membership to help with the rvey. Or you may simply have do the work yourselves . . . you, ssibly the pastor, and one or two your more far-sighted workers. When the survey is completed, ganize the results into a series of orts, each to be considered at ther workers' conferences. Out those reports and meetings ould grow a definite program of activity leading to the accomplishment of needed objectives. You may lay out a program to cover one year, or as in the case of one school, a three-year program.

One of those goals certainly should be an adequate program of class and department supervision. You will want to spend more time in the departments and in classes, seeing the quality of work being done and tactfully suggesting improvements . . . rather than merely sitting in the office or being satisfied just to conduct "opening exercises" for the adult department.

QUESTION. I don't agree with the last part of your comment. How can a school hold teachers if the superintendent is constantly criticizing them?

ANSWER. I'm sorry if we have given the impression that supervision is criticism. Certainly a critical attitude will not get a superintendent anywhere—nor his school. Supervision is rather a plan to pass on helpful suggestions to teachers and department leaders. This must always be done tactfully . . . as previously explained. (See Case 6, May issue of this magazine.) Supervision should be considered a cooperative enterprise; the superintendent the medium through which ideas are passed along from successful teachers to those striving to become more successful. Supervision will frequently be personal. It will also be generalized through workers' conferences, the workers' library, and training courses.

QUESTION. How can you expect the superintendent to try to change the teachers who elect him?

ANSWER. Twenty-five years ago I was in a school whose teachers actually elected the school superintendent. I didn't know that such organization still exists. No superintendent should be elected by the teachers; he should be elected by the church. Teachers should be appointed by the religious education committee upon nomination by the superintendent. That plan then places superintendent and teachers in proper relation to one another. It also centers responsibility for religious education where it belongs—in the church.

CASE 14. Adult class has active recruiting committee which brings in numerous new members—who come only two or three weeks and then drop out. Teacher considered quite satisfactory.

PROBLEM. To hold the new members.

SOLUTION. Perhaps this class has fallen into the common error of thinking that its major task is to get new members. Any successful merchant will remind you that it is even more important to hold present customers than to get new ones. So it is with an adult class. How much attention are you paying to those new members once they have been brought in? Do you give them challenging responsibility? Do present members express genuine fellowship toward the new members, or is there an inclination to "clique"? Is there a committee to follow absentees as conscientiously as prospects?

CASE 15. "I am teaching a women's class in a one-room school. It is hard to make the women hear unless I talk so loudly as to disturb the men's class which meets next to ours. The teacher of that class talks so low that he can be heard only by those on the front seat. I have thought of making a curtain to shut off sight, if not sound. We

[1] These, as well as separate standards for several departments of the school, are ilable from the Publication Society.

need a separate room, but have no funds to build larger."

PROBLEM. "Is the only answer, 'Just do the best you can with what you have'?"

SOLUTION. I do not believe that you must just be satisfied with what you have now. Out of the tradition of the Old West comes the slogan, "There ain't no horse that can't be rode." Regardless how untamed the mustang, some rough rider would ultimately manage to "stick on." That same spirit can surely help us improve our situation in the field of religious education.

The curtain plan is a passable, temporary expedient. Several classes in a "one-room" situation in a school with which I was formerly connected used folding screens because they are easier to handle. One class helped its situation by meeting behind the piano; another moved to the kitchen.

But are you sure that is as far as you can go? I know of another class that secured the use of a near-by store-room for class sessions. Perhaps a near-by home may be available for use.

Isn't it possible that there may be an unfinished basement room that your class can finish for use? Or might not a basement be dug? Is there an attic that could be fitted up? Does the church own enough ground to permit the erection of an inexpensive "tabernacle" or even a "lean-to"? Providing space in these ways need not be costly. The men of the church would doubtless be willing to do the work.

If you are absolutely certain that your adult group or your church can't stand even a nominal expense now, why not begin laying aside a building fund and get better equipment as soon as you can?

There is still one other possibility: the platoon plan now being used successfully by some churches. If your school now meets before the preaching service, why shouldn't the two adult classes meet *after* that service, and have the entire building to themselves?

CASE 16. New intermediate superintendent discovers that pupils know practically nothing about the mechanics of the Bible; can't find references and know practically nothing of Bible background.

PROBLEM. Should the department teach those fundamentals in place of the regularly assigned lessons?

SOLUTION. Yes, if the situation is sufficiently aggravated to justify it. Generally, though, much can be done by using a portion of the preclass period, say fifteen minutes, leaving about fifteen minutes for department worship.

Regular Bible drills are always interesting and are excellent means of giving practice in locating references. Similarly, department programs can be planned around themes such as "How our Bible came to us"; "The Bible as great world literature"; "The Bible and our hymn-book"; "Great poetry in our hymnal," etc.

A more basic step should be an investigation of the work in this school's junior department. The material in question makes up a generous portion of the junior curriculum. Why has the teaching of this material been so ineffective?

NOTE. Additional problems and suggested solutions will appear in succeeding issues of ADULT LEADER.

LAY PERSONS AND THE CHURCH SCHOOL

(*Concluded from page 198*)

younger members of the school, there can be built up a lively interest in the missionary and other world-wide projects supported by the church. Here again it should be noted that the mere fact that these older persons are interested in these matters will give to the younger persons a very decided feeling that there must be something worth considering in this whole matter; that is, if such busy —and in the minds of young people, important—persons are willing to take the time not only to participate in these activities but to share their experiences with the members of the school. A group of wise and helpful laymen, by giving constructive thought presentations of such matte before the church school can be decided help not only in keepi alive interest in the school, but the building up of permane values in all phases of chur life.

It is my hope, as I review these points, that we laymen sh not fail to recognize the extre importance of the work of t church school. In all of our pla ning, let us keep this organizati always in mind; let us particip in its work either by attendance by some sort of service; let us le the weight of our influence to t end that the Bible may continue be taught; and let us welco every opportunity that may be pr sented to us to deepen, through t medium of the church school, tho influences which, if rightly co served and rightly directed, w continue to strengthen and increa the membership of the Christi church.

THE CHURCH OF MY DREAMS

The church of my dreams is t church of the warm heart, of t open mind, of the adventuro spirit; the church that cares, th helps hurt lives, that comforts c people, that challenges youth; th knows no division of culture class, no frontiers, geographical social; the church that inquires well as affirms, that looks forwa as well as backward; the chur of the Master, the church of t Spirit; the church that inspi courage for your life and hope f the life to come; the church for men, the church of the living G

—*From the Calendar of the Ce tral Baptist Church, Providen Rhode Island.*

HAIL, GUEST!

Hail, Guest! We ask not of what chu
thou art.
If friend, in Christ we greet thee h
and heart;
If stranger, such no longer be;
If foe, God's love shall conquer thee

—*From the Calendar of the F Baptist Church, Omaha, Ne*

JESUS' SOCIAL SECURITY

By William A. Elliott, Ottawa, Kansas

How great is the jargon of voices our day, all vociferous in their nouncement of new ways of solv- our modern problems, and new ves to heal the hurt that our sin d folly have made. All these are be catalogued under attempts to ve human welfare. But by wel- e from our Christian point of w, we mean not merely economic ll-being; a full dinner pail; eco- mic independency; but we mean alth and wholeness and happiness the whole man. We mean life th an opportunity to grow and become enriched individually, and live in harmony and helpfulness th others. Individual weal, social ll-being. The abundant life not defined by a certain advocate of ll-being in terms of "wine, men and song," but rather the ness of life as Jesus described it. content of life that made for ful- ss and usefulness—consequently ppiness.

No plan, save that of Jesus, in- des well-being after this fashion. any schemes think in terms only material plenty and economic fficiency. To have a full larder, be well-fed and well-clothed, with sure to enjoy, and education to preciate; and possession of the oducts of an inventive age suf- ent to gratify our wander-lust— s is the supreme good—the *sum- m bonum* of life.

Around this idea and definition human well-being, we have in se days: Communism, Soviet- n, Socialism, Capitalism, Share- -Wealth movement; the New al and Raw Deals without num- .

All of these schemes carry within ir very centers a fatal lack. Not e of them promises human well- ng in any high and worthy sense. ter considering them all, I do not nder that Bernard Shaw, skeptic l cynic that he is, said: "These l us, why not try Jesus Christ l his plan?"

The fatal lack is that all these emes endeavor to build a new iety without the new man. Every scheme for social betterment carries within it the principle of sacrifice; a willingness to sacrifice the imperfect for the perfect; the inadequate for the adequate; the harmful for the helpful; but it depends upon selfish men to gain ends that only the sacrificial in spirit can gain.

"The message of Jesus, to the world, is that social welfare is possible only through spiritual renewal" (Vedder). History verifies and certifies to the truthfulness of the position of Jesus. Only better men will create a better social order, and contrarywise; history teaches that no power on earth, no "ism" of men, has been able to regenerate a man, a community, a nation, or a race.

Jesus announced his social reconstruction dream in terms of the kingdom of God—the kingdom of heaven. And in the Beatitudes we may read of the spirit and characteristics of those who are to be citizens of this Kingdom. They are men who have caught his spirit, submitted and wholly accepted his principles, and who face an ungodly world with transformed and godly lives.

Jesus had no hope of transforming human society or human economic orders, apart from saved and Christ-spirited men and women.

RELIGIOUS LIBERTY AND THE CONSTITUTION

(*Concluded from page 196*)

speak the things that we have seen and heard."

Here we have the great predicate behind all thoughts of religious freedom—the right of the individual to do and to say that which he believes God would have him do and say. In the early days of the Renaissance a few high-minded individuals like Balthasar Hübmaier—the spiritual forefather of Baptists—recognized that man is free in his religious convictions and that he should never be coerced by the state in matters affecting those convictions.

The idea of liberty in the Bible, plus the fight for religious freedom, had much to do with the final recognition of man's freedom politically. So we have the state forever divorced from the church through the First Amendment to our Constitution.

The wisdom of this separation has been thoroughly demonstrated. We can confidentially assert that modern religion has its highest and most genuine expression in America. There is larger attendance upon worship, greater interest in the things of the church, and larger gifts to its work and the spread of the gospel than in any other country. No church here is supported by the state and no group is taxed to carry on the forms and worship of another group.

The separation of church and state and the consequent religious liberty means that only those vitally interested in religion support the church; and they support it far better than they would if they were taxed for this purpose. Worship in our land has a vitality and genuineness about it that it could not possibly have under those other conditions.

Religious liberty, as other liberties guaranteed for us by our Constitution, were gained at the cost of much effort and sacrifice on the part of our forebears. Today we ought to be as vigilant and as active in the further establishment of the rights of man as were they. In our Constitution we have a worthy heritage and a great opportunity. May we do our part to preserve, protect and foster in spirit and in letter its liberties and rights.

Lesson Topics for August

August 7. RUTH: ADVENTUROUS FAITH. Book of Ruth.

August 14. THE RELATION OF TEMPERANCE TO CHARACTER. Prov. 4:10-23: 1 Thess. 5:6-8.

August 21. HANNAH: GODLY MOTHERHOOD. I Sam. 1:1 to 2:10.

August 28. ELI: RESPONSIBILITY FOR OTHERS. 1 Sam. 2:12 to 4:18.

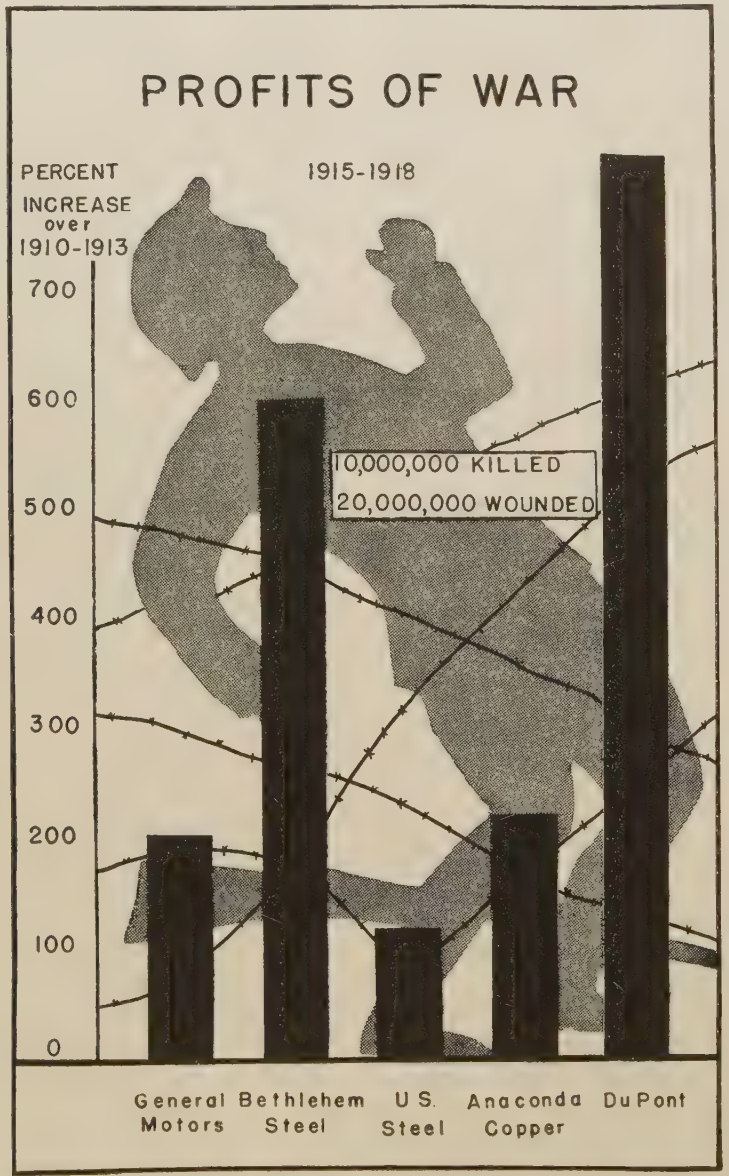
From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.
Director of Social and Adult Education

SOME MOTHER'S SON

"Yes, the World War was a mistake—but this time it's *different.*" So echo the jingoists, the military propagandists, Red-baiters, and many who formerly posed as lovers of peace.

What is different? Even a casual acquaintance with social conditions today reveals that every basic cause of the World War is present in 1938 with some problems greatly increased—conflict between haves and have nots, racial ego complexes, insatiable appetite for profits and power, gross ignorance and lack of appreciation of other cultures and customs, a materialistic philosophy of nationalism and self-sufficiency, and civil governments dominated by military maniacs wholly at variance with Jesus' philosophy, "They that take up the sword shall perish by the sword," and "Love thy neighbor as thyself."



How long, oh Lord, how lo must parents needlessly sacrif their stalwart sons as cannon-fo der? How long? Until enou mothers and fathers care enough elect lovers of peace to public offic and demand a national policy peaceful relations with all t world, until persons are valu above profits and wealthy natio enter into economic cooperati until the love of Christ constrai us from hate and violence. Ur that day Christians will continue pray—*"Thy Kingdom come, t will be done on earth as it is (bei done) in Heaven."*

NEW ADULT MATERIALS

Very helpful in promoting the ad program.

The U.C.A.M.—What Is It? Sin copy, 5 cents; quantities, $2.50 per h dred.

Group Work with Adults. Thi pages with ten illustrations. 15 cents

Adults in Action. Forty-eight pa with sixteen illustrations. 15 cents.

Learning for Life Guided Study P Revised edition. 15 cents.

—and have you read *The Way of Ad Education,* by Zeigler? This w written book will bring you up to minute on adult Christian educat None better! Price, $1.25, and book-store is waiting for your inst tions.

Have you secured a copy of *A Elective Courses,* which presents an tensive bibliography of the best st materials in the following areas: Bible, Christian Faith and Experie The Christian Family, The Church, Social Relations. If you are interes in such courses, we suggest you or this pamphlet. Single copy, 10 cent

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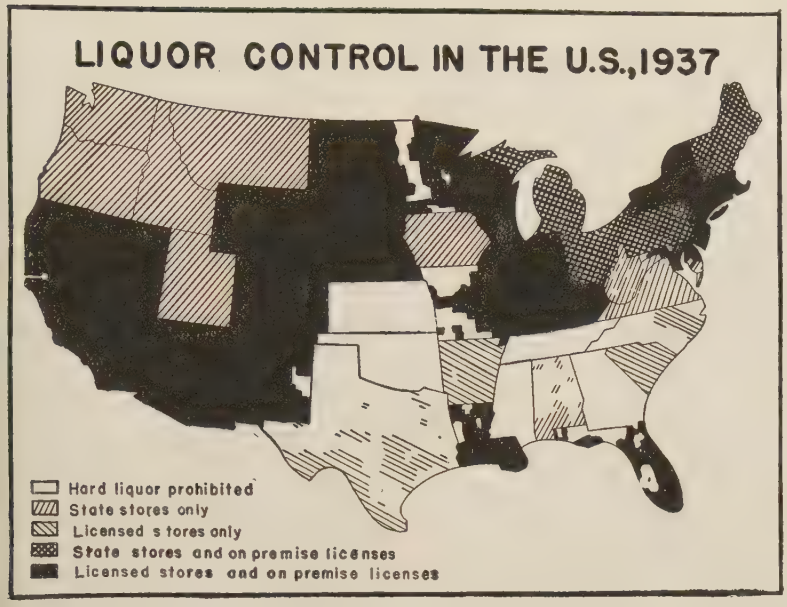
NEW SOCIAL MATERIAL

The Local Church and the Liq Problem. A guide for procedure building a temperance education gram in the church. 10 cents.

Your Child Needs, by Mary M. C mers. 116 pages. April, 1938. excellent book for parents to read o follow in a study class. Every pa needs Christian guidance of this p tical nature. Preface by Paul H. Vi 50 cents.


LIQUOR CONTROL IN THE U.S.,1937
Hard liquor prohibited
State stores only
Licensed stores only
State stores and on premise licenses
Licensed stores and on premise licenses

In Which State Do You Live?

THE CHURCH AND THE LIQUOR PROBLEM

HE villianies of the liquor traffic surround us in varying degrees in every state of the Union. affic deaths continue to mount il today 105 are killed daily on highways. Reliable informan indicates that had-been-drinkdrivers and pedestrians figure y high in the ratio. What shall Christian church do about it?

Our nation has engaged in six jor wars since its birth in 1776. total, these wars extended over a iod of fifteen years. The numof American soldiers killed in ion or died of wounds during se fifteen years of war was 244,-.

Now look at our fifteen-year *ce-time* record of death on the hways:

3.....	18,031	1931.....	33,346
4.....	19,228	1932.....	29,196
5.....	21,628	1933.....	31,078
6.....	23,264	1934.....	35,769
7.....	25,533	1935.....	36,023
8.....	27,618	1936.....	37,500
9.....	30,858	1937.....	40,300
0.....	32,540		
rand total			441,912

What can the church do about it? hat *will you* do to remedy this ngerous and immoral traffic? e best available advice in buildan adequate anti-liquor educan and action program will be nd in our new booklet entitled, "The Local Church and the Liquor Problem." Ten cents each through any Baptist book-store.

Director Ella B. Weaver reports the formation of an Association for the Suppression of Gambling by the New Hampshire Social Action Committee. Good work!

Rev. Otto F. Laegeler, of New Jersey, and the Rev. Louis L. Aber, of Rhode Island, report Christian action against gambling.

Puerto Rico has the largest Sunday school enrolment of any Spanish-speaking area in the world. The statistical reports indicate a net gain of about two thousand during the past three years. Splendid gains are also being made in daily vacation Bible school work. Puerto Rico has yielded rich returns on the investments that have been made during recent years in behalf of religious education.

"If we did not have too many laws on our statute-books already, it might be well to pass just one more, making it a felony for anybody to make a suggestion about national defense without telling the taxpayers how much it is going to cost."—*General Johnson Hagood.*

Recent Books

Order All Books from The American Baptist Publication Society

The Story Shop. By Mary C. Odell. The Judson Press. 1938. Price, $1.50.

Sixty-three stories for little children ("reading age" 4 to 10). "Let's Pretend Stories"; "Every-Day Stories," "World Friendship Stories"; "Holiday Stories"; etc. They are all fresh and original, written in a delightfully simple langague that nevertheless is not babyish, and marked by a fine religious tone that will satisfy the new educationalists. They read well and "tell" well. Mrs. Odell was formerly one of the editors in the Children's Division of The American Baptist Publication Society; she is a born story-teller, and is now in intimate contact with a small boy (her own) who is always wanting to be told another story.

On Growing Old Gracefully. By Rev. Charles Courtnay. M. A. Macmillan. 235 pages. Price, $2.00.

A book for "the aged who know they are old" and "the aging who only suspect it," with occasional advice for "the young who never think of it," by a man of eighty-seven. Much excellent counsel is offered. The duties of old age, its problems, temptations, relationships to others, prospects and privileges are considered.

Forward Through the Ages. By Jesse Rodman Wilson. The Judson Press. 1938. Price, $1.00.

The activities of the Christian church in winning non-Christians to Christ, from the time of the apostles down to the present, are set forth in a brilliant survey. Some of the outstanding missionaries are characterized; the work is evaluated, and present-day missionary problems are constructively discussed. The book will be a good reading course for any missionary group, or good study material for an adult class or young people's society. The author is a graduate of the University of Texas and the Yale University Divinity School. (The honorary D.D. was given him by the Berkeley Divinity School in 1937.) He was engaged in missionary work in Japan, 1921-1926, and has been a traveling secretary, associate general secretary and general secretary of the Student Volunteer Movement.

Outline Studies in Luke. By John L. Hill. Fleming H. Revell Company. 1937. 182 pages. Price, $2.00.

The style and language are those of a layman who has had years of experience in teaching the Bible to other laymen. The way the Scripture is applied to life problems reveals a deep insight into human needs and a rich knowledge of the Christ who can meet those needs.

International Sunday School Lessons

(Improved Uniform Series)

Third Quarter, 1938: Messages from Israel's Early Leaders

AIM: Through a study of success and failure in the lives of some of Israel's early leaders to find guidance and enrichment f present-day living and inspiration for closer fellowship with God and for fruitful service in his kingdom.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the Internation Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permissio

LESSON 1. JULY 3

JOSHUA, AND MAN'S HIGHEST ALLEGIANCE

Joshua 1: 2-6; 24: 14-21

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 119: 1-8

KEY VERSE: As for me and my house, we will serve the Lord.—Joshua 24: 15

1: 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

24: 14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

A Bible Message for Every Day

Monday. Joshua: God's Choice. Joshua 1: 2-6. God needs us while we are alive—that should make us faithful; but he always has our successor ready at hand—that should keep us humble.

Tuesday. God: Joshua's Choice. Joshua 24: 14-21. Today men are being offered an appealing variety of gods—but still they may choose the Lord God of Joshua's choice, the Eternal, for he is the same yesterday, today and forever.

Wednesday. Jehovah or Baal? 1 Kings 18: 20-24. The vile practices and horrid teachings associated with Baal have their modern counterparts; so that it is still—Baal? or the holy Lord God Jehovah?

Thursday. God or Mammon? Matt. 6: 24-29. For the children of the Exodus it was Baal or Jehovah—either or. Jesus states the same alternative, in other phraseology, God or mammon—either or. To serve two gods is just as impossible today as it was three thousand, two thousand years ago.

Friday. Christ or the World? John 6: 66-71. We all have to walk in the world, but we do not have to walk with the world. Peter implies (vs. 68) that the world doesn't get you anywhere, while Jesus—"eternal life!"

Saturday. Life or Death? Ezek. 33: 11-16. Nations die, like individuals. Through godliness, also, they may have eternal life. In some respects Israel thus lives on—especially redeemed Israel.

Sunday. Blessedness of Right Choic Ps. 119: 1-8. This psalm is full of t joys, blessings and confidence—that co to the man who chooses the law of G as his rule of life.

At the Threshold of the Lesson

The man Joshua and our lesso theme are most appropriate for Fourth of July Sunday. Some of t American Revolution characters we sh have in mind tomorrow were like Josh great soldiers, and also like him men w paid God as well as country high alle ance. They believed they were be true to God through their fidelity to Colonial cause—the cause of freedom.

They too were winning a new la the Boston tea party, Lexington Concord, and the signing of the Decla tion, their Jordan. Washington, course, was a Joshua kind of man; there were others. Writing in Philad phia, one naturally thinks of the Rev end General John Peter Gabriel Muhl berg, who went into the pulpit with uniform under his gown.

We do not need to glorify war, surrender pacifist convictions, in order gain inspiration from the lives of th Old Testament warriors. They had clear vision of the Eternal God therefore a deep sense of his demand holiness. Their belligerency is redeem for us by the fact that the cause which they fought was God's.

It may be assumed that Jesus, pecially in his boyhood and youth, lighted to hear and read the life-sto of the great worthies of his nation. one of his admirations not have been the splendid character whose name also his? We like to think so.

The Lesson Before Us

I. JOSHUA

Joshua was Moses' "minister," " tendant" (Exod. 24: 13). We first l of him as leading a victorious att upon the Amalekites at Sinai (E 17). He seems to have had charge

tent of meeting (Exod. 33:11). He presented his clan, Ephraim, among the es (Numbers 13), joining with Caleb ainst the others in a favorable report. **The name Joshua means "Jehovah ves," or "the salvation of Jehovah."** Greek equivalent is Jesus, and this ne Joseph was directed to bestow upon ary's Child (Matt. 1:21), for he also s destined to lead his people and be d's salvation. In Numbers 13:8 Joshua called Hoshea, "salvation."

II. God's Choice

Joshua's appointment is narrated in umbers 27:15-23. Moses does not em to have thought of him as his ccessor. Perhaps intimacy had ed, not contempt, but underestimation. at often happens. Moses, looking for e right man, and praying God to point n out, overlooked the man right by his e. But God knows. His affairs can't interrupted, and he always has his n ready. Joshua had shown that he ssessed many qualifications for leader-ip, but the important thing in God's ht was that he had "the spirit" (Num. :18; Deut. 34:9).

I. "Now Therefore!" Joshua 1:1-9

"Moses . . . dead; now therefore." ne great leader has been properly burned, for thirty days (Deut. 34:8). was time now for them to go on, to vance into the land promised. It uld be a better way to honor Moses' emory: to fulfil his unrealized ambi-n for Israel. The lesson comes home us in the death of every person who s played a large rôle in our lives; ther or mother; from our mourning d the precious graves we are to go for-ard. Is not this the meaning of Jesus' range saying, "Follow me; and leave e dead to bury their own dead"? The ath of a loved one should neither ralyze nor detain from the duty that lls.

God gives them the land (vs. 2), has ven it to them (vs. 3)—again its boun-ries are defined—**but they must win it.** is thus with nearly all God's good gifts. nd it heightens their value to us, be-les adding to the dignity of human life. ven the ultimate heavenly Canaan must conquered. Every Christian knows s only too well. But the winning of ese promised lands is after all not so fficult, because we have the assurance God's unfailing support, as it was aranteed to Joshua.

And Joshua would always have be-re him the example of God's fidelity Moses. The splendid promise has en made one of the great words of ligion by its citation in Hebrews :5. Notice in verse 4 the geo-aphical demarcation of the promised nd. It was an extent of territory en greater than Solomon's king-m. Israel never won, never entered o, her complete inheritance. Nor we ever appropriate all God's promised gifts. The goal of God is always a "promised" land.

Success was to be dependent upon observance of the law. Those injunctions of the book of the law, given through Moses, were not arbitrary, but wisely planned for the best conduct of life. Victory and success are never attained by the man who lives lawlessly, abnormally.

Joshua was constantly to remind Israel of the teachings of the law. "You shall never cease to have it on your lips" (vs. 8). If you know your Bible well, don't lock that knowledge up in your brain; send it forth by word of mouth for the advantage of those around you.

The kind of knowledge of God's word that Joshua was to possess and employ must be gained by deep study and meditation—"you must pore over it day and night" (Moffatt). Verse 9, the conclusion of the exhortation, has furnished the motif of the great Christian hymn, "How Firm a Foundation, Ye Saints of the Lord."

IV. Joshua's Farewell

Joshua 24:1-31

"So the Lord gave unto Israel all the land which he sware to give unto their fathers" (Joshua 21:43)—"And it came to pass a long time after . . . that Joshua waxed old . . . and called for all Israel . . . and said unto them" (23:1, 2). There follows his farewell address. They were probably at Shiloh when it was delivered. This is not to be confused with his dying exhortation, spoken at Shechem, which occupies chapter 24.

Because of the Lord's wonderful guidance and providence, and because he had now settled them in a ready-made homeland—"cities which ye built not . . . vineyards and olive-yards which ye planted not" (vs. 13)—it behooved them to render unto him, in return, an honest, undivided service. Not only the Hebrew, but every other religion, lays down this rule: Either—Or!

"In sincerity and in truth" (vs. 14), a phrase that we glibly employ, is a meaningful characterization of the devotion we should give our Lord. (Wycliffe has, "with perfite herte and most trewe.") The gods which he urges them to put away were actual heathen divinities and their images (Lev. 17:7; Amos 5:26; Ezek. 20:7). Repeatedly in the Old Testament, and much later than Joshua's time, the Israelites are represented as chasing after strange gods, and possessing and using idols. By "the flood" (vs. 15) the river Euphrates is meant (so Moffatt; R. V., "the River"). Jewish tradition makes the ancestors of Abraham inclined to idolatry; this indeed being the reason why his immediate family left Ur—to escape an idolatrous environment.

Joshua calls the people to decision (vs. 15). Their national destiny is absolutely dependent upon unswerving loyalty to their one Lord and God; and their aged leader is unwilling to leave them until they have vowed such loyalty. His challenge, "Choose you this day whom ye will serve," has been the text of innumerable evangelistic sermons, and his brave, decisive profession, "But as for me and my house," a constant inspiration to God's people. We always think of Lowell's lines:

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.

Joshua drives them to a repeated pledge. Three times they swear loyalty to the Lord (vss. 18, 21, 24). "There is no better way of turning a somewhat careless 'We will' into a persistent 'Nay, but we will,' than to interpose a 'Ye cannot'" (Alexander Maclaren). "So Joshua stung the Israelites into a living purpose" (Atkins).

On the basis of this repeated pledge of fidelity to the Lord, Joshua renews the covenant that had been made at Sinai, and that Moses had confirmed in the land of Moab (Exod. 19; Deut. 29). Joshua could appropriately mediate this covenant because he had been present on both the former occasions. Then he dissolves the assembly. The people return to their tribal and individual allotted "inheritances." Here the Book of Joshua closes, with its hero's death. It was the end of a great man and of a great era! (Vss. 28-31.)

Practical Questions for Class Discussion

¶ Is it always true that the work goes on just the same when the leader dies, or retires? Or how would you qualify the statement? What examples can you give in church work?

¶ Had not Moses' disciplining of the Israelites made the task of his successor easier? Then should we not do our work so well that it will go on without us? Do we not find here a good test of a pastorate or a Sunday school superintendent's tenure of office?

¶ What light on the character of Joshua do we get from the account of the spying party in Numbers 13, 14? Notice, too, that he was a man to take and obey orders (Exod. 17:10). Do the crossing of the Jordan and the fall of Jericho reveal traits of his?

¶ Making use of President Hayes' well-known remark, may we say that he serves his country best who best serves his God? Or might it be true the other way, he serves his God best who best serves his country?

¶ Loyalties are often in conflict, or seem to be. Mention some in the field of religion and morals. If duty to country ever conflicts with duty to God is it not evidence that we are living under a more or less ungodly rule?

¶ Illustrate the principle that success comes from obedience to law: moral laws—laws of society—physical laws —laws of the state.

¶ Does not warfare—even civilized warfare—upset and confuse moral values? And becloud religious principles."

Notes and Comments

Joshua's faith had backbone. He was desperately concerned that Israel should not fail the Lord; but in any case he was bound that he shouldn't (Joshua 24:15). Is there enough of that kind of allegiance today in the Christian church?

Joshua is one of the best examples in the Bible of the man who combines great reliance upon God with a conviction that God expects a man to do his share in every undertaking where the divine help is sought. The walls of Jericho wonderfully fell, but see how Joshua helped along the wonder. He had Paul's sense of God as his collaborator.

"Moses led them out of the house of bondage, Joshua led them into the house of rest . . . but he was not less emphatic than Moses in insisting that she (Israel) must be an obedient wife (to the Lord), following the law of her husband."—*Marcus Dods.*

As for me and my house, etc. "A resolution this worthy of a hoary-headed saint, who had had large experience from his youth up of the goodness of the Master to whom he had devoted himself, and the advantage of his service."—*John Wesley.*

The Book of Joshua was placed by later Jewish scholars as the first of the four "former prophets"—with Judges, Samuel, and Kings. Yet it seems more properly to belong to the Pentateuch, as a continuation of the narrative of Deuteronomy.

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

JOSHUA: A CHOICE OF LOYALTIES

Joshua had the stuff in him. That is why he was chosen. That fact had much to do with the people's choice of God and the right in the midst of circumstances calculated to make the decision difficult (Joshua 24:21). In Numbers 27:18, Joshua is referred to as a man "in whom is the Spirit." Because of this endowment, he was selected by Moses. "Lay thy hand upon him" was the command to Moses.

On the night before last, I attended a memorial dinner to Newton D. Baker, held in the Mayflower Hotel at Washington. Dr. John Stewart Bryan, president of William and Mary College, delivered the principal address. He spoke of the psychological struggle in the mind of Mr. Baker who was called upon to lead the war by virtue of his position as secretary of war in President Wilson's cabinet. Mr. Baker was at heart a pacifist. "It is a fact," said Mr. Bryan, "that in order to choose to go to heaven, a man has got to have the right to choose to go to hell." It is very obvious that choice implies at least two possibilities. Mr. Baker accepted his duty.

On March 13 I was in the White House. Two hundred citizens from various parts of the country were there. They had previously conferred, through a committee, with the President. A plan had been discussed with the President and a Senate committee to reorganize the relief program of the Federal Government. We were guests of the President. We hung on his words as he addressed us. Would he accept the plan? In the middle of his address, three fateful words started an ominous sentence. He said, "I AM COMMITTED——" Well, he was committed to a procedure at variance with the plan previously discussed with him. His choice was not the choice of ninety-five percent of his immediate audience.

A choice, to be of any moment, must be free and untrammeled. These notes are being typed three months before they will be read. One picks up a newspaper with great trepidation. Hitler's armed forces have just gone into Austria. The German Chancellor believed it wrong for Chancellor Schusnigg of Austria to conduct a plebiscite. He now announces that he will conduct a plebiscite of his own.

In reading history, one wonders about the motives of the Queen of Spain in commissioning Columbus to carry Christianity to an undiscovered world while signing a decree ordering expulsion from Spain for all Mohammedans who would not renounce their religion. Choice must needs be free and untrammeled, else it is not choice.

It has been said of Thomas More that he walked cheerfully to his execution, even when his wife rebuked him and called him a fool for choosing prison an death. Many bishops had saved thei lives by merely renouncing their faitl Why could not he do the same? Loyalt to principles is a matter of choice.

"I know," said Joshua to his peopl "that we are in a tight place. We hav talked it over in our immediate famil circle. False gods are all round us. I is going to be tough to have to g against the crowd, but as for me and m house we will serve the Lord. Conside it carefully and make up your mind Choose ye this day whom ye will serve.

"The gods of the Ammorites in whos land ye dwell" are all about us. Tenaciti in righteousness is the call of the hou The inviolability of principle must b stressed. Apart from the eternal veritie of God, how are we going to do any thing with international problems, labo difficulties, financial muddles, socia inequities and individual tragedies Men, we have to choose this day who we are going to serve, and havin chosen we must stand. This gives u a base for our planning and our per forming. I know full well that principle have to be made concrete and specific that rules of conduct have to be evolved that codes of ethics have to be formu lated; that competition has to b reckoned with; and that duty to se has to be interpreted in terms of socia obligations and vice versa. Seneca sai "It is part of the cure to wish to b cured." All I can say is that it is pa of the victory to choose for God an righteousness. "Choose ye this da whom ye will serve."

Somewhere I have read about beautiful girl to whom was promised valuable gift if she would pick from corn-field the biggest and best ear. Th conditions were that she would have proceed directly without pausing an would not be allowed to retrace he steps. She saw some fine ones, but sh was intent upon getting the very bes Soon they appeared smaller and small and she passed out of the field witho having picked even one of any kin Her power of choice was paralyzed b an insensate desire to win all for herse Maybe life is something like that. Am bition is noble. Selfishness is ignobl My memory is not accurate abo "Paradise Lost," but I recall that wh Satan was driven irrevocably from Par dise he said he would rather be wh he was and be anywhere. Conversel let us be with God wherever we ar Choose!

Before My Class of Women

Cora F. Sherwood, Salem, Massachuset

JOSHUA: A CHOICE OF LOYALTIES

So many times we think we would li to know how things are going to cor out. Probably the next best to that seeing how things came out for som one else. That is one great value reading biography. In the two passag

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Scripture for the lesson today we ve the beginning and end of Joshua's e of public leadership. Heretofore he d been Moses' assistant. Now he was his own. Instead of receiving orders could now give them. We wonder ich he found easier!

These two words included in the topic e interesting. Choice "is the volun- y act of selecting or separating from o or more things that which is pre- red: It is the determination of the nd in preferring one thing to an- ier." Selecting, separating, one or the ier. In these days sharp lines of nduct, conscience and conviction are t commonly drawn. Instead of black d white we are more likely to have ay. Loyalty comes from a French rd corresponding to the English aw." It stands for that which ought be obeyed. Psalm 119 is a splendid pression of the loyalist spirit. One of e hard things to understand about the y God made us is that we are free to ose even those things we ought not to! How had Joshua's convictions been lt up so that he readily chose to do at God commanded? We must not ieve that these convictions came ready- de when he came to take the place of ses. Rather they were the result of eful home training such as Jewish s of that time received and the steady termination of youthful and grown-up shua to obey the will of God. One of r missionaries says that the earliest nverts in Africa were very regular and nest in keeping their devotions. Be- se there was so little privacy in their all huts they used to go out into the est and choose a spot where they uld go to talk with God. Daily pass- over the route would tread down the ss and make a path. When a man careless his friends would remind n of the neglect of his path with these rds, "Brother, the grass grows yonder thy path." With the record we have the trials of a leader of the Hebrews that time it is easy to believe that shua kept well trodden down the path t led to the place of his private life h God. How well he was able to s on these convictions is hinted in shua 24:31, "And Israel served the rd all the days of Joshua, and all the s of the elders that outlived Joshua, had known all the work of the Lord, t he had wrought for Israel."

Loyalty must be complete. We are pressed with the stern insistence of shua in the farewell address. He did tell them it would be easy. Rather said God would not forgive their nsgression nor their sins, if after hav- chosen him, they forsook him and ved foreign gods. Dummelow says t the Hebrew people had temptations three very definite forms of idolatry: the ancestral worship of their Meso- amian forefathers, represented by the aphim which Rachel stole from ban; (2) the animal-worship to which the Israelites had been accustomed in Egypt, of which the golden calf is a type; (3) the local Baalim of the Canaanite tribes, which proved a snare to Israel for many generations. How many childish ideas are we holding on to? How much do we put first the satisfying of our animal natures? How much do we want to do like those around us? Do our forms of idolatry change so very much?

Many years later Jesus warned his hearers that they could not serve God and other gods. The captain of a whaling vessel went ashore on Sunday and went into a little chapel. After the service the minister spoke to him and found that no impression had been made on the man's mind. "The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale. There is no room in my heart for anything but whales." "Choose, choose, choose." Over and over again we have to make the choices that determine what sort of folks we are to be.

"Let us keep splendid loyalties,
For we are falling prey to lesser things.
What use are breath and strength if we no longer feel
The thrill of battle for some holy cause
Or hear high morning bugles calling us away?
Let brave hearts dare to break the truce with things
Ere we have lost our ancient heritage."

The Lesson Illustrated

I will not fail thee (Joshua 1:5).

Howard W. Pope tells of a man who came to him seeking employment. Mr. Pope asked him if it had ever occurred to him that God knows where all the good jobs are. He said he had left God out of his life, and that probably was his great mistake. Mr. Pope led him to Christ. Then the man went off with a shining face.

The following morning this is what he told Mr. Pope: "As I left the church yesterday the wind blew a newspaper against me. It wrapped itself closely about my legs. I loosened the paper and was about to throw it away when it suddenly occurred to me to look at the want ads, for there were some listed on the sheet. I ran my eye down the column and found that a man was wanted not more than three blocks away from where I stood. I hurried there, and found that the job was still open. The man told me what the work was and asked me if I could do it. I replied that I had often done such work and had always given satisfaction. He asked me when I could begin, and I said, Now. He told me to hang up my hat and start in. When night came he told me I had done a good day's work, and he was pleased with my thoroughness. He asked if I had any money. I shook my head. He handed me two dollars and said that when that was gone to come to him for more, as they did not pay off till Saturday noon."

I will be with thee (Joshua 1:5).

When a curate, Bishop King, of Lincoln, was sent for to see a dying man. The night was dark, and the way lonely, and he trudged on, only to find when he reached the house that there was no one ill, and he returned puzzled and perplexed. Years passed, and when he was a bishop he visited a man in prison under sentence of death, who, to his surprise, asked the bishop if he remembered the incident. "It was I," said the man, "who gave the false message. I wanted to lure you out and rob you." "Why didn't you attack me, then?" said the bishop. The reply was extraordinary. "I hadn't the pluck. I lay in hiding, and as you came back I saw you were not alone." "But I was alone," persisted the bishop. "No, you were not," retorted the man; "there was a mysterious-looking stranger who walked close behind you to our house and then disappeared. My chance was gone, and I experienced a sensation I had never felt before." Can it be that the angel of the Lord stood by him and made the fact known?

Therefore we also will serve Jehovah (Joshua 24:18).

In heathenism the "service" of god is a mere matter of outward acts of so-called worship. There is absolutely no connection between religion and morality in idolatrous systems. The notion that the service of a god implies any duties in common life beyond ceremonial ones is wholly foreign to paganism in all its forms. The establishment of the opposite idea is wholly the consequence of revelation. So we need not wonder if the pagan conception of service was here in the minds of the vowing assembly. If we look at their vow, as recorded in verses 16-18, we see nothing in it which necessarily implies a loftier idea. Jehovah is their national God, who has fought and conquered for them, therefore they will "serve him." If we substitute Baal, or Chemosh, or Nebo, or Ra, for Jehovah, this is exactly what we read on Moabite stones and Assyrian tablets and Egyptian tombs. The reason for the service, and the service itself, are suspiciously external. We are not judging the people more harshly than Joshua did; for he clearly was not satisfied with them.—*Alexander Maclaren.*

And Joshua said unto the people, Ye cannot serve the Lord (Joshua 24:19).

So Joshua stung the Israelites into a living purpose . . . Joshua, for the moment, did not want the people to calculate on God's forgiveness; if they did that, they would make their vows with a reservation. He wanted them to be afraid, to be earnest; he would call out their pride and their resolution.—*Glenn Atkins.*

LESSON 2. JULY 10

COURAGE FOR DIFFICULT TASKS

Joshua 14: 6-15

[This lesson written by William T. Milliken, D.D., President of the Western Baptist Theological Seminary]

Devotional Reading for the Opening Service: Psalm 121

KEY VERSE: Let us go up at once and possess it; for we are able to overcome it.—Numbers 13: 30

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

A Bible Message for Every Day

Monday. Caleb at Forty. Joshua 14: 6-9. Bluff, honest old Caleb! "I brought him back word as it was in my heart." "As a man thinketh in his heart, so is he." A good heart makes a trustworthy man.

Tuesday. Caleb at Eighty-five. Johua 14: 10-15. The Anakim were there—but so was the Lord's promise. Caleb trusted Jehovah more than he feared the Anakim—and at eighty-five is still able to conquer giants!

Wednesday. The Strength of Joshua. Ps. 71: 12-18. This psalm is an old man's recital of God's deliverance. He prays for continued help from on high, until he has been able to tell the rising generation of God's strength to deliver. Is that not what we are all here for?

Thursday. Remembering God in Youth. Eccl. 11: 7 to 12: 1. To one at the dawn of life its reckoning-day seems far off. The writer has tested out life and has discovered the vanity of "things under the sun." Better start early to become a citizen of the eternity!

Friday. A Crown of Glory. Prov. 16: 23-33. Age brings understanding, self-conquest, poise—when it is hidden with Christ. There is a lot of fun in getting old—when you know that it is just ripening for heaven.

Saturday. Renewing One's Youth. Ps. 103: 1-6. Make a list of the blessings enumerated in this psalm. Have you ever tried to jot down all that you have reason to be thankful for? You should.

Sunday. Jehovah My Keeper. Ps. 121: 1-8. Man's true help comes not from the encircling hills but from Jehovah of hosts. "He is thy keeper" Why then should I worry?

At the Threshold of the Lesson

The general conquest of the land has been completed. With the taking of Jericho and Ai the Jordan Valley fell to Israel? In his story of his discoveries at Jericho, Doctor Garstang tells of finding the royal seals of Egyptian overlords down to and including Amenhotep III (circa 1400 B. C.). He and his helpers unite in assigning that date to the fall of Jericho. From the same period, frantic appeals for Egyptian help against the invading *Habiri,* preserved in the Tel-el-Amarna letters, seem to verify that date. Thus the Eighteenth, and not the Nineteenth Egyptian dynasty, will have been that of the Exodus.

Be that as it may, the unearthed fallen walls of Jericho prove the accuracy of the story in the Book of Joshua. At Gibeon and Beth Horron the southern confederacy of tribes was crushed, and armed resistance in the north was broken at the waters of Merom. But the Philistines still dwelt in the southwest, down by the sea, and many fortresses and strongholds yet remained in the hands of the tribes of Canaan. In Exodus 23: 28 and in Deteronomy 7: 20-23 we find the explanation that it was not God's plan for t land to be conquered at once, "lest t beasts of the field increase upon thee It was to fall to them only as they we ready to occupy it.

The land had been divided by lo Reuben, Gad and half-Manasseh had a ready received their allotment beyo Jordan. The Joseph tribes, Ephraim a the other half-Manasseh occupied t central uplands. Judah got the hill-cou try west of the Dead Sea; while Simeon was given the Negeb—where t Judean hills fade away into the wilde ness highlands. Each of the remaini tribes was assigned a homeland. T territory was now ready for occupanc

From this our far-off day the e termination of a conquered peop seems a strange phenomenon. Or, the light of the recent history of Eth opia, Spain and China, does it? In *Dramatic Story of Old Testament History* Dr. Ira M. Price says: "If Isra had simply conquered the peoples, a settled down among them in the lan and became amalgamated with the how long would they have existed as nation? They would have gone dow into the quagmire of superstition, co ruption and paganism, and have disa peared from history." He quotes Doct Arnold: "The Israelites' sword in bloodiest executions, wrought a work mercy to all the countries of the ear to the very end of the world." T writer is an earnest advocate of pea yet sometimes he wonders if the mora anemic sentimentality that expresses its in "peace at any price" and in unhealt sympathy for the criminal, is not maki this land of ours the most lawless up earth.

The Lesson Before Us

I. CALEB THE SPY. Num. 13: 26-33

After nearly a year's sojourn Sinai, during which the law was giv and the tabernacle constructed, Isr marched forth to Kadesh Barnea. Fr that place twelve spies were sent, not see if it were possible to carry out t Lord's command to go up for conque but to find the best way to do it. Af forty days they brought back their port. That it was a goodly land, "flo ing with milk and honey," all agre Caleb and Joshua said, "Let us go and take it"; ten others, "It can't done. The sons of Anak are there For them it couldn't. Through the m lenniums their dust has blended with t sands of the desert. For Joshua a Caleb it could. In due time and und

direction of God, they did it. And today we are honoring them. Every has its Kadesh Barnea. What is ıe, I wonder? Or yours?

II. Caleb the Petitioner
Joshua 14:6-12

Hebron then called Kiriath Arba, ong the southern hills, was a tough ɔposition. It was the stronghold of sons of Anath, a primitive people of antic stature, who had occupied those ands long before the coming of Canaanitish tribes. Nevertheless it ught Caleb's fancy when he was a spy ore its walls. Moses had then prom- d that it should be his possession.

And the hoary-headed old hero ɔried in the job of its conquest. at "Man is only as old as his arteries" but a half-truth. He is as old as his erests and as his participation in vital ngs—and no older. The heroic heart, unconquerable optimism, the stedfast th, and the keenly alert mind are bet- medicine than gland-serums.

The first allotment, assigning Trans- dania to Reuben, Gad and half-Ma- sseh, was made in the plains of Moab fore Israel crossed Jordan (Joshua). The second allotment appears to ve been made at Gilgal at the close the southern campaign. This as- ned the southern highlands to Judah, d the central uplands to the Joseph ɔes, Ephraim and Manasseh (Joshua 4, 15). The third was made at Shiloh, fore the tabernacle, under the direc- n of Eleazar the priest, Joshua, and heads of the tribes (Joshua 18). leb seems to have presented himself the time of Judah's allotment, and y endorsed his request.

"The Lord spoke." Caleb's speech ıy be condensed into one short para- aph, yet five times that old warrior es these words. "The Lord spoke to Moses concerning me and thee"; he Lord spake this word"; "I shall ve them out, as the Lord spake." ıe ancient walls of Kirath Arab and gigantic men behind them counted nothing. The only thing that mat- ed was the unfailing promise of God.

J. Edgar Hoover, of the United ates Secret Service, recently asserted at a major crime is committed every enty seconds in America. Crime costs 20 annually for every man and woman d child. An organized and armed ny of half a million criminals neces- ates the service of 250,000 trained ret service men to curb their activities. the midst of a sopping wet nation urch attendance is steadily declining. e Amalek of evil is strong. But God es, and in his strength a few modern lebs can convert our Kiriath Arbas o Hebrons.

"The land which thy foot hath ɔdden" (vs. 9). I wonder! Pos- ly the other spies were afraid to ven- e near the abode of the Anakim. leb may have taken his life into his hands to visit its precincts. He certainly had been there. All sorts of romantic possibilities lie hidden in that strange expression.

"It may be the Lord will be with me, and I shall drive them out." Dear old Caleb had the modesty of a true hero. Not he, but the Lord will do the driving. He is about to perform a most signal service for his tribe and nation, but asks the privilege as though it were merely a personal favor. Booker T. Washington thanked God that he was born a Negro—because the Negroes are a race with a problem, and the races with problems have been the achieving races. Doctor Blaikie says of Allen Gardner: "He chose Tierra del Fuego as his mission sphere just because the people were so ferocious, the climate so repulsive, and the work so difficult that no one else was likely to take it up." How many theological seminary graduates go out seeking hard places, turning deaf ears to the allurement of the city pastorate? "Ask God to fill you with his strength and give you that indomitable spirit that will make all difficulties great challenges, all mountains things to conquer" (J. S. Morris).

Growing old gracefully. Gladstone is quoted as saying, just before his death: "Had I died at threescore and ten, the best half of my life's work would have remained undone." Sir William Osler was once falsely accused of saying, "Chloroform all men at sixty," Doctor Townsend advises us to pension them off, to make way for the younger men. Caleb says: "Give me the hardest task in all the land so that I can prove the correctness of my convictions of forty-five years ago." Dr. George F. Genung comments: "He would drive the bugbears out."

III. Caleb's Petition Granted
Joshua 14:13-15

Caleb made good. He took the city of Araba, the son of Anak, driving out that worthy's three giant sons, Sheshai, Ahiman and Talmai, and changing the name of the city to Hebron, "League" or "Confederacy." I wonder if he had in mind his league with God, or with his brethren? Doubtless both. The man who enjoys fellowship with God also has sweet comradeship with his brethren. Today the Mohammedan dwellers in the land call Hebron "el Khalil," the friend.

"The son of Jephunneh." Elsewhere he is called a Kenizite. In his comments on Joshua in the *Expositor's Bible* Doctor Blaikie calls attention to the fact that the Kenizites were probably descendants of Kenaz, son of Esau (Gen. 36:11, 15), and thus of adoption merely as son of Judah. This custom of stating a man's alien antecedents was common, witness, Heber the Kenite, Uriah the Hittite, Ittai the Gittite. Caleb's younger brother—or is it properly, "nephew"?—is called the "son of Kenaz" (Joshua 15:17). No doubt many of the children of those who went down into Egypt with Jacob and his sons became incorporated with the tribes during the sojourn there.

Practical Questions for Class Discussion

¶ After forty-five years God fulfilled a promise made to Caleb. Name some of his promises that are applicable today. And to you. Are those pledges equally certain of fulfilment?

¶ You have a family to support and are out of employment. How far can you go in asking God to help you solve this problem? Will he do it?

¶ How some folks shy at the extermination of the Canaanites! Crude, cruel? Surely. But could Israel have kept its existence in friendly social relations with those idolaters? Do our social contacts affect our loyalty to God today?

¶ Looking back from 2038 to 1938, A. D., I wonder if our insanely cruel wars, our greed, our crime and our drunkenness will not seem far more cruel and foolish than the life and deeds of Joshua's day do to us now? Does God not have to make the best of the poor material he has to work with?

¶ What Kiriath Arba have you in your life? In order to enjoy your spiritual inheritance in Christ, must you not conquer it?

Notes and Comments

Catching Caleb's spirit, a poet has written:

"I have closed the door on Fear;
He has lived with me far too long;
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by;
He will never follow a song."

Drawing a line upon the sand with the point of his sword, Pizarro said: "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion, death; on this side, ease and pleasure. There lies Peru with its riches and hardships; here Panama with its poverty and ease. Choose each man as becomes a brave Castilian. For my part I go south." He went and accomplished the impossible. God's heroes also are constantly doing the "undoable," through faith in him.

Caleb had all the humility of the truly brave. He had the strength of knowledge and experience without the pride of life. Blessed is the man who reckons not with earthly circumstances and conditions, but has faith in the promised power of his Lord, "They that honor me I will honor." "If so be that the Lord will be with me I shall drive them out."

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CALEB: LIFE-TIME DEVOTION

This very day (I am writing on March 14), a professor inquired about her nephew who was being considered for a position in a city in another state. Her nephew had been graduated from my courses. "What is the matter with Bill?" And I replied: "Bill is all right, generally speaking. He has a good head. He is of sound character. His contacts with people are good. His weakness is that he does not stay put. He is a good starter, but a poor 'ender-up.'"

There are a lot of people like Bill in the world. Of course a good beginning is always to be desired. Be wary, however, about putting too much dependence on the old proverb, viz.: "Well begun is half done." The fact is that half-done is only well begun. Races are won in the last lap. Who wins the battle—the strong? Who wins the race—the swift? Indeed not. It is to the true and the faithful that victory is promised. And I take it that "true and faithful" in this context connotes perseverance, persistence, patience.

Caleb was a great character. You have to like him. You can't help yourself. He was a "good scout"—literally, and also in the current use of the term as meaning a man of parts. How strange it is that Caleb was the only one of the twelve scouts who refused to be overawed by what he saw. Fellows like Shammua, Igal, Palti and Gaddiel (maybe you wonder who they are—read their names in Numbers 13) went into Canaan, got scared, and magnified the difficulties in their reports. Of each one, except Caleb, it may be said, "I came, I saw, I *was conquered.*" They were yellow. They started out big, and came back little. They peeked out from the bushes, saw a few giants, and suffered heart failure. Caleb led the procession on the way out. They led it on the way back because they were running from danger.

The joint report of the eleven: "The land is full of giants. They are great big fellows and they pack a mean sword. It would be stark folly to go against them. Furthermore, the land itself is nothing to get excited about. Our advice is to leave them alone. Let us stay where we are. This country right at hand is not so bad." And each and every one of the timid rascals signed the report.

Caleb's report: "It is a great country. The grapes are big and luscious. Look at this specimen we smuggled out of the land. The inhabitants are an interesting people and they show some signs of strength. What of that? We are not so bad ourselves. My advice is that we go up at once and possess it, for we are well able to overcome it."

What did the Israelites do? They listened to the crowd. A pretty good thing for us all to remember is that the majority is not always right. The fickle crowd actually suggested that they find a leader and return to Egypt. Think of that—Egypt, the land of slavery and rank oppression. The verdict of Jehovah was that of all the leaders present, Caleb would be the only one to set foot in Canaan. It appeared that his courage availed little or nothing? His steadfastness resulted in his entrance even though he had reached the age of eighty-five years. At forty, he showed courage. He stuck to his last and to the last.

Fickleness is the outstanding characteristic of a group of unthinking people. The crowd is easily swayed. If you have watched baseball games and the development of outstanding players, you have noticed how easily the hero of today becomes the forgotten of tomorrow. Expecting a home run and witnessing a strike-out, the "fans" boo and boo, even though a half-hour before they may have been vigorously applauding. The children of Israel were fickle. The leadership of Moses is a miracle of history. Joshua and Caleb stand out like men of steel. Loyalty with them was not momentary.

The title of today's lesson is well chosen; at least it seems so to me. Caleb did show a "life-time devotion." "Through thick and thin" might have been his motto. Faith, love, loyalty, devotion, service—these all come only by continuous operation. They cannot be put on and off like a dinner-coat. Good qualities like these are worked into a man's soul. Just as industry makes some men great, so does indolence ruin many a potential career.

Carlyle wrote:

"Thy life, wert thou the pitifulest of all the sons of earth, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to confront eternity with. Work then like a star, unhasting, yet unresting."

Devotion becomes a hero. Caleb was great in his courage as a spy. He was great in his fidelity to Moses and to Joshua. I venture the opinion he was industrious and never shirked his duty, but of course I do not know. What do you think?

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

CALEB: LIFE-TIME DEVOTION

Two workmen were talking of the head of a great industry who had just died, and whose funeral was to be held that day. "At exactly two o'clock everything in the shop is to come to a dead stop," one of them said. "Not a wheel will turn for five minutes."

"Yes, that's what the boss said," replied the other, "But there's one thing I guess, that's not going to stop even for five minutes."

"What's that?" asked the first.

"His influence," was the reply.

The above experience, quoted in the Presbyterian *Forward,* makes us think of the splendid group of men and women about whom we are to study this quarter. Times have changed, industries then unknown have been founded, new countries have been discovered, marvelous means of locomotion and communication have been invented, yet the great qualities of life for which these men and women are justly famous are still influencing people today. Truly we may say they are having a greater influence today than ever before because the Bible is better known. We may well ask ourselves, "Why is this?"

In these days of rush and hurry and desire for speedy results it may calm a bit of the restlessness in us all to think of a man who was willing to wait for a promise to be fulfilled. Forty-five years seems to us a long time to wait for a promised tract of land. But when Caleb got that land he got something more than mere land. Included in it was Hebron, the city of Abraham, then one of the six cities of refuge. This makes us realize that Caleb appreciated the ideals of the race that had adopted him and his fathers.

How we like to see an elderly man or woman walking with an alert, eager, vibrant gait. I have an idea Caleb walked like that. Otherwise he would not have stepped up to Joshua and said in effect, "I am now eighty-five years old. I have come to ask you to fulfil the promise Moses made me forty-five years ago. I want not an easy inheritance but a hard one. I am still strong and full of vigor and love of life. I am ready for war or any enterprise. The giants are still there but with the help of the Eternal I can conquer them." Caleb had the conviction that there is nothing so great as living. No retiring at fifty, sixty-five or even seventy-five for him! This love of life, interest in doing things that wait to be done make us admire this (to us) old man, as he proudly announces that he is ready to tackle new tasks even at four score and five years.

What was Caleb's secret of enthusiastic living? We believe it was his intense conviction that he was following God. He could work with ten men on the spying expedition in the most intimate fellowship for six weeks and then not allow their fearfulness to frighten him into making a report that agreed with theirs. Moffatt translates Joshua 14:8, "My kinsmen and companions made the heart of the people quiver, but I was devoted to the Eternal, my

God." A spirit that looks up like that is not easily downed by the trials of life. How to keep fit in old age is a great concern of those no longer on the sunny side of forty. Medical men and beauty parlor women try to help out with their suggestions (mostly for a price), but for a rule that has worked, Caleb's is hard to beat. His devotion to God kept him serene and untroubled by problems he could not solve and gave him faith and courage to tackle those which seemed hard to others.

The Lesson Illustrated

I am this day fourscore and five years old (Joshua 14: 10).

We were passing the campus of a leading university of the central West, in company with the pastor of one of the leading churches of the city. He waved a greeting to an elderly man who, with alert, vigorous stride, came down the walk upon one of the university buildings. "One of the professors?" we inquired. "No," replied the pastor, "one of the students." Our exclamation of incredulity brought a further explanation. "That man has just passed his eightieth birthday. A year ago he rented his large farm, moved into town, and enrolled as a graduate student in the university. The professor of philosophy tells me he is the best student he has studying under him."—*Life in the Making.*

I shall be able to drive them out (Joshua 14: 12).

In urging his claim, Caleb did not say, "I am now eighty-five years old, I have done my share of the work, put me in a quiet place in the best of the land as my reward." What he did say was, "I am as strong and active as I was forty-five years before this; give me the country where the giants are, and, if God is with me I shall be able to drive them out." It was these giants who had made the ten timid spies feel like grasshoppers, and it was this country where the cities were great and fortified. No doubt he said to himself, "I said those giants could be brought to time, and probably because I said that I am the man to undertake the job." And undertake it he did, and apparently carried it through with the very finest of success. Well, you can't do very much with a man who will accept as the most appreciated reward you can give him for brave deeds the opportunity for doing other and more difficult ones. The man that feels that way about life and its opportunities ought really to keep on living forever.

LESSON 3. JULY 17

DEBORAH: EMERGENCY LEADERSHIP

Judges 4: 1-9, 12-14

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 46: 1-3, 8-11

KEY VERSE: Who knoweth whether thou art not come to the kingdom for such a time as this?—Esther 4: 14, R. V.

1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulum?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou will not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

A Bible Message for Every Day

Monday. Israel's Distress. Judg. 4: 1-3. "The Lord sold them" means that their doing "evil in the sight of the Lord" brought that about. Doing evil always brings distress, though not all distress comes from doing evil.

Tuesday. Deborah's Prophecy. Judg. 4: 4-9. Did not the force of her appeal lie in the fact that she was a woman of God (prophetess) and had the strong backing of God? It should always mean big things to have the backing of God.

Wednesday. Deborah's Leadership. Judg 4: 12-14. An important part of your Christian duty is to communicate to the weak-kneed and faint-hearted something of your faith and courage (vs. 14).

Thursday. Esther's Call. Esther 4: 10-14. Mordecai means (vs. 14): God is independent of you; but still he has put you here for just this important service. How often that is true of one of us! May we be as obedient to the call to duty as Esther was!

Friday. Lydia's Leadership. Acts 16: 11-15. I imagine that the men of the Jewish persuasion at Philippi said, "What's the use trying to have services, there are so few of us, and we have no synagogue." Lydia saw to it that there were services. Our churches are full of women who answer the "What's the use" of the men with action and accomplishment.

Saturday. Womanhood Glorifying God. Luke 1: 46-55. The need and longing for a saving, delivering Messiah will have been immeasurably great among the women of that old world. Appropriate that a woman, even the mother of Him, should be the first to glory in his advent.

Sunday. God Our Helper. Ps. 46: 1-11. We could do so many useful things with Christ's help that otherwise we can't. What a pity, then, that we so neglect his power and resources, that might be ours!

At the Threshold of the Lesson

The settlement of the tribes in Canaan was not the matter of a mere crossing of the Jordan, or of a few campaigns under Joshua. The conquest lasted years; in some parts of the land was never entirely accomplished. At the period of our lesson (c. 1350 B. C.), a considerable number of Canaanitish cities and strongholds were holding out, making trouble for the Israelites: These Ca-

naanites were a civilized, rather advanced people, skilled in the arts, especially the art of war.

The Book of Judges derives its title from the fact that it narrates the deeds of fifteen leaders who are said to have "judged" Israel in the period between Joshua and Saul. The Hebrew "judge" *shaphat* (the name of Elisha's father; 1 Kings 19:16), must not be understood in an exclusively judicial sense. As used here it is equivalent to "ruler." In 4:4 Meek has, "who was governing Israel at that time."

Yet the words "ruler" and "govern" are rather inappropriate for that disordered period of Hebrew history. It was a scattered, unorganized nation, only at times—in the face of danger?——a federation. "Israel's Iron Age" it has been called.

We are fortunate in having a double account of this victory of Deborah and Barak; in prose here, and in the splendid Ode that followed (chap. 5). This Ode is the oldest battle song preserved in the Bible and one of the finest examples we have of ancient Hebrew poetry.

The Lesson Before Us

I. Names and Places

Ehud, "a man lefthanded," is the second "judge" mentioned (Judg. 3:15). Othniel, Caleb's nephew, being the first (3:9).

Hazor was in the Naphtali district, a few miles west of the Waters of Merom. It was the most important city in northern Palestine and is frequently mentioned in the Old Testament (Joshua 11; 1 Kings 9:15).

Jabin is evidently a dynastic name (Joshua 11:1). "King of Canaan" would mean, one of its kings; as the land was divided into many city states. Anyhow, this prince is a shadowy figure compared to his famous captain Sisera.

Harosheth was on the river Kishon, at the west end of the plain of Esdraelon. *Kedesh* (-Naphtali, or Kedesh "in Galilee" to distinguish it from other places of the same name) was north of Hazor. Its ruins are today interesting and much visited.

Mount Tabor is between Nazareth and the Lake. It has an altitude of 1,843 feet, and commands a fine view of the plain of Esdraelon. It was a common place of rendezvous for Jewish armies, even down into the Christian era. An unreliable tradition makes it the Mount of Transfiguration.

II. Deborah

Deborah (meaning "bee"—what fine names these Old Testament worthies have! Busy she was; yes; but could also sting!) is referred to as both prophetess and judge The former term would mean that she was a woman inspired to declare the will of God; perhaps, also, that she was constantly stirring her people to a more vigorous life.

While as said above these judges were leaders, or dictators, who assumed or were given a great deal of authority, some of them, like Deborah, did render decisions in disputes, adjudicate mooted questions. People from all over the land would come to this remarkably wise woman, and the palm-tree near which she lived or under which she held interviews became famous. It could not have been far from the oak associated with an earlier Deborah (Gen. 35:8).

Not infrequently in desperate national straits, when men leaders failed "to show up," women have stepped into the breach, to shame, bestir, or lead her discouraged, shepherdless compatriots to action. We think of Veleda, who instigated Civilis to throw off the Roman yoke; of Jeanne d'Arc; of Charlotte Corday; Frances Willard; Evangeline Booth, and Jane Addams. Deborah is the more noteworthy because hers was an age when women lived in the background.

III. The Battle

Conditions were desperate for the Israelites, and there seemed to be no one who cared, until the prophetess-judge could stand it no longer. The word of God has come to her that Barak shall "get busy"—because he is as valiant a military man as they have. Many men have since been called by women of faith to their duty and great deeds. Deborah has strategy and campaign all ready for him.

The bulk of the army was recruited from Naphtali and Zebulon, though others joined in (5:14). All who cooperated are gratefully extolled in the Ode; some who didn't, cursed (5:23). Barak insisted upon Deborah's accompanying the army; that they might have her counsel and because they recognized that she was intensely a woman of God. In 4:14 we see her "in action." She assures Barak that victory is certain. The renown, however, was to be Sisera's —and hers.

"At his feet" (vs. 10), might be more clearly rendered, "following him." As the Kenites belonged in the far south, verse 11 is interjected to explain how one of them, Heber, chanced to be located here in the north.

In the Ode (5:12) Barak and the other captains and princes are represented as calling to Deborah to inspirit the army with her prophetic utterances (a battle-song?). The sudden rush of the Israelites down the hill threw the Canaanites into confusion and rendered their chariots useless. When God's very stars were against them, what hope was there for Sisera's forces? (5:20.) Even the river Kishon was on the side of the Israelites (5:21). Kishon drains the plains of Esdraelon and Acre. "It (this battle) was the securing of the true religion from the attempt of the old paganism to recover its ascendency in the Holy Land" (Dean Stanley).

IV. Deborah's Example

Deborah will ever be an example fo womankind; her story a rebuke an challenge to those women who shut then selves into the narrow circle of sel who never let their sympathies rang beyond their own family. The home i to be sure, a large enough sphere fo any woman; but she can be a most de voted housemother, and at the same tim be interested in the welfare of a broade world. One's observation suggests tha the two loyalties and the two ministrie usually go together. Deborah boasts o the title "mother" (5:7).

The call for "emergency leade ship" is an insistent one today, an in many directions. Plenty of evils- Sisera chariots!—that await the arouse ment and attack of women; evils tha threaten the moral health of society an the souls of the young and the ol among us. War, alcohol, sexual vic foul literature, race hatred, selfish na tionalism and labor-capital strife—wome have an even deeper concern than men i annihilating these enemies of humanit these curses—as Deborah and Barak di the army of the Canaanitish tyrant.

Practical Questions for Class Discussion

¶ Do women make better fighters in th army of the Lord—the work o Christ's kingdom—than men? A good? Are they more serviceab in emergencies, say, when a lot o money must quickly be raised?

¶ We are told that in Christ there neither male nor female. Doesn this apply even to Christian service The idea that only men may pe form certain religious offices, or en gage in certain helpful ministrie is evidently becoming antiquate What do you think about it?

¶ Yet Christian women should be re minded that there are forms o Christian service that only she ca perform, and which she is to see to cultivate. In what lines of ser vice are women especially helpfu

¶ Ours is a different world from De borah's, or that in which the earth life of Jesus was cast. How woul our Lord have one of his wome disciples live its life, in his follow ing?

¶ Is a woman ever in duty bound sacrifice (neglect?) her home's in terests for the sake of Christ's wor in her church, or elsewhere?

Notes and Comments

"There now arises in Israel prophetess, one of those rare wome whose souls burn with enthusiasm an holy purpose when the hearts of men a abject and despondent. . . Her soul we forth to her people, and their sad sta moved her to something more than

oman's grief and rebellion."—*R. A. Watson.*

"**Hers was a heroic personality,** but he was strengthened for her tasks by er great faith in God, and to God she ave the victory."—*Tarbell.*

"**The nation that sells itself to sin,** ehovah sells to suffering. With women *ehind, with* and *in* great movements ney will march. Often it takes a woman o make men hear God's commands."—*. H. Crannell.*

"**Deborah did not go into battle with shining armor,** but she brought to the army an assurance of the power and presence of God stronger than Sisera's nine hundred chariots of iron."—*Glenn Atkins.*

"**A leader is, above all things, an animator.** His thought and faith must be communicated to those he leads."—*Ferdinand Foch.*

"**Her rarest gift** is the power of inspiring others with a belief in what they can accomplish."—*Said of Frances Willard.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

DEBORAH: EMERGENCY LEADERSHIP

It was now up and now down with srael. A righteous, strong-minded leader ad a wholesome effect, and the major- y of the people seemed to follow in ne ways of Jehovah. Ehud died. Then nere came apostasy, confusion and rouble. This was repeated over and ver again. Somehow or other the ational life seemed to be an indicator f the state of foreign affairs. Just as oon as internal affairs got awfully bad, oreign affairs began to take on a nister look. "And the children of srael again did that which was evil in ne sight of Jehovah." This internal eterioration and departure from Jeho- ah were accompanied by subordination o one of the kings of Canaan named abin. Thus this lesson shows one of ne "down" periods. This lesson also ells how Israel got "up."

In the telling of it, three characters ppear—four in fact. They are Sisera, Deborah, Barak and Jael—two men and vo women. Jael is not the leading haracter but, as we shall see in a noment, she performed a very im- ortant though rather gruesome act. arak was summoned to organize an xpedition against the enemy, but his cceptance was conditioned upon the ompany of Deborah, a situation that is oquent about the influence of Deborah and around that section of the coun- y. Listen as Barak speaks to this oman: "If thou wilt go with me, then will go; but if thou wilt not go with e, I will not go." (The only differ- nce between Barak and some of us is at Barak knew he was dependent upon woman and was honest enough to eclare it.) Finally we have Sisera the anaanite.

General Sisera had a strictly up-to- te army—iron chariots and all that rt of thing. He had nine hundred of ose ancient army tanks. For twenty ars he had made it mightily uncom- rtable for the children of Israel.

Now comes this great woman Deborah. "Great? How do you know?" Well, in the first place she was a prophetess and served as judge. That was usually the function of a man, and she must have been great, else she could not have served in that important capacity. In the second place she was a good diagnostician of social ills. As she held court under the palm-tree, she heard story after story of the condition of the country and of the problems of the people. (If we had some good diagnosticians in the United States today, maybe we could get somewhere.) In the third place she had a remedy for the country's plight. She picked the man, the time, the place, the method. And they all clicked. I am content to call her a *great* woman; in fact I am going to insist upon so referring to her. I hope you agree with me.

What is expected of us as to this lesson text is to note especially that Deborah, this great (I warned you about that adjective) woman rose to an emergency. Read Judges 4:3 to get an idea of bad conditions. Generally, in emergencies, people are a bit panicky. It is a rare man (or a "great" woman) who can think clearly in the midst of confusion. Naturally, we are susceptible to the influence of things close at hand. The prophet or prophetess is that one who can remain calm and collected in chaotic social upheaval, think clearly, trust God, select the right personnel, plan a program of action, and see it through. Deborah did all that. She saved her people. She takes her place among the heroines of universal history.

As I read between the lines, I think I notice a little contempt for Barak on the part of Deborah. "Good morning, Barak. I have sent for you to tell you that now is the time to go after this fellow Sisera. We have taken all we are going to take from that Canaanite. You can muster ten thousand men. Get going." That was Deborah the Great. Now listen to Barak the Small: "I can't do it unless you go along to help." And Deborah rejoinds: "All right, I'll go. It is my opinion, however, that the glory of victory will not be yours. In fact there will be important action by another woman and she will climax the battle."

The other woman was Jael. I do not like to read this part of the story. If the means justify the end, Jael was good; at least she was effective. If the standards of the day allowed a woman to drive a spike through the head of a fugitive who had been admitted to her tent on the ground that she was friendly, Jael was in style. The Song of Deborah, a fine old poem that makes up the fifth chapter of Judges, clearly points out that Sisera, the only man to escape from the battle of Kishon River, was irrevocably disposed of (vs. 26, 27, Amer. Rev.):

She put her hand to the tent-pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head;
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

I take it the poet means that Jael actually killed Sisera.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

DEBORAH: EMERGENCY LEADERSHIP

In a time when women were supposed to be seen and not heard it is somewhat of a surprise to rather suddenly come upon the great leader of men which Deborah proved to be. So far as we have any record she was not officially "called" to her appointed task. More likely that like so many women nowadays she saw a need and just did the thing that needed to be done. They say that women jump to conclusions. Sometimes they jump to tasks. Sometimes however they don't, as anyone who has tried to get offices filled knows. (As state civics chairman I am having my troubles to see that the associations have this office filled. Where are the Deborahs?)

When we come to analyze almost any situation of the Old Testament times, we find that in essence most of the problems are those with which we are familiar today. Deborah faced political unrest. Moses and Joshua had been strong military leaders (dare we call them Fascists?) Now the tribes were trying to change from a nomadic form of life to a more settled one, and not making much of a success of it. They were differing among themselves and quarrelling with the original possessors of the land. The Hebrews intermarried more or less with the Canaanites and adopted many of their evil customs. This began to affect the religion of the Hebrews. So there we have it; political unrest, disturbed social life, weakened

religious convictions. Who would say that these are not major problems today? Heavy taxes, class suspicion, poorly supported churches. Who says history does not repeat itself?

Let us read carefully the story of what this woman did. Some of her story we must fill in. First she apparently had sympathy for the unhappy state of her people. Stanley High tells of an interesting experiment carried on for the past five years in Richmond, Virginia. In that city a self-help project is enabling eight hundred families to lift themselves out of relief to self-support. The story of this plan is interesting, but even more to me was the statement by Doctor High, "Back of this achievement is the Board of Sponsors and the Board of Directors. But more important than either, perhaps, is Amy A. Guy, the executive secretary. Mrs. Guy has not only believed in this project for the unemployed—she has believed in the unemployed. With few precedents to guide her and a considerable amount of skepticism to combat, she has developed an enterprise which began as a 'dubious experiment,' into an institution which is likely to endure in Richmond as long as unemployment continues to be a problem."

In these days we can hardly approve much of the cruelty and certainly peace-loving women cannot be glad that war had to come, but we can commend Deborah for her efforts in arousing the men. Sometimes when the spirits of men are in a sag, women can really help a lot by stirring up their confidence in themselves and their enthusiasm for getting something done that needs to be done. Many times we have to lead off as Deborah did. Who gets the credit is another matter. Who cares if the thing is done?

Read Judges, fifth chapter, to know the deep religious spirit of this splendid woman. Our country and our churches need such women today. Women who can see that back of every real success in life stands the eternal God. Women who can see God and help others to see him. Such women nowadays will be those who will be leaders in efforts for peace. They will fight against the liquor traffic and its associates, narcotics and gambling. They will be interested in child-labor legislation, in laws for women in industry, in Sunday legislation, motion-picture regulation, and the question of race relations. And they will have not a mere polite interest but an interest of active aggression and *doing something about it.* We must stir up the men! Some of these men are our state representatives and congressmen. Our modern Baraks dwell in state capitals and in Washington. We must show them the women will go with them! It may not be as exciting to write letters to our public officials as it was for Deborah to personally appeal to the leaders of her time but it is equally important.

"A charge to keep I have,
A God to glorify,
. . . . . .
O may it all my powers engage
To do my Master's will!"

The Lesson Illustrated

If thou wilt go with me, then I will (Judg. 4:8).

Not the first time in the world's histo that a woman has felt what men ha not felt and has dared what men ha not dared; not the first time, nor by a means the last. A woman was not wor minding. However wise and noble, s did not count. That was where the lo of Hazor made his fatal mistake. The is where the hosts of King Alcohol a other allies of Satan make their b blunder. The women do count. T Deborahs will be the undoing of all e powers, if the men do not watch the laurels. When Deborah, the heroi sent for Barak, and made him be a he she simply did what numberless wom have done through all the long history the world. How many a maiden h made a man of her lover? How many wife has transformed a commonpla husband into a hero!—*Condensed fro Amos Wells, in "Bible Miniatures."*

I will surely go with thee (Judg. 4:9

A little boy, driving with his fath along a city street, asked permission hold the reins. Pleased with his new r sponsibility he sat up very straight a very dignified. By and by they turn into a street where there was conside able traffic. As the vehicles became mo and more numerous he finally hand the reins back to his father with the r mark, "Father, I'm awful glad you with me. I guess you'd better dri now."

LESSON 4. JULY 24

GIDEON: A WISE GENERAL

Judges 7: 4-7, 15-23

[This lesson written by Hillyer H. Straton, Th.D., Muncie, Indiana]

Devotional Reading for the Opening Service: Psalm 98: 1-6

KEY VERSE: Have not I commanded thee? Be strong and of a good courage.—Joshua 1: 9

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shall thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of t middle watch; and they had but nev set the watch: and they blew the tru pets, and brake the pitchers that were their hands.

20 And the three companies blew t trumpets, and brake the pitchers, a held the lamps in their left hands, a the trumpets in their right hands to bl withal: and they cried, The sword the LORD, and of Gideon.

21 And they stood every man in place round about the camp: and all t host ran, and cried, and fled.

22 And the three hundred blew t trumpets, and the LORD set every ma sword against his fellow, even through all the host: and the host fled to Be shittah in Zererath, and to the border Abel-meholah, unto Tabbath.

23 And the men of Israel gathe themselves together out of Naphtali, a out of Asher, and out of all Manass and pursued after the Midianites.

A Bible Message for Every Day

Monday. God's Plan. Judg. 7:4-7. When the time came to deliver Israel from the Midianites, Gideon did the perfectly natural thing of gathering together a huge army of men. There is a very human tendency to count strength in terms of numbers. God knows better, and men have often found out better. God's plan was to use three hundred of the most alert men: "By the three hundred I will save you." The most important word in that sentence is the shortest, the "I" that refers to God."

Tuesday. Gideon's Assurance. Judg. 7:15-18. There is nothing unusual about Gideon's wondering whether God would be able to overcome the hosts of the Midianites with just three hundred. One of the hardest lessons men have to learn is that one with God is a majority. Dreams and their interpretation played a large part in the thinking of ancient peoples. God always accommodates himself to the age and the culture with which he is dealing.

Wednesday. "The Sword of the Lord, and of Gideon." Judg. 7:19-23. Some Christians have difficulty in reconciling their Christian principles with the wars of Jehovah, as recorded in the Old Testament. We must remember that in those days God was dealing with very primitive peoples. The only authority that the Midianites would understand was the authority of force. Ultimately, much as God might hate to use force, force would have to be used to accomplish his purpose. Theodore Roosevelt once said, "The two things I love most are righteousness and peace. If there comes a time when I have to choose between the two I shall have to choose righteousness."

Thursday. Disobedience and Weakness. Amos 2:9-15. The Old Testament, with "line upon line, precept upon precept," emphasizes the fact that disobedience is always followed by weakness. The greatest blessings are promised to those who will obey God, while the direst curses are reserved for those who disobey. The mighty strength of Samson availed him nothing until he was ready to obey God.

Friday. Obedience and Strength. Joshua 1:5-9. God promised to be with Joshua as he had been with Moses—and he was. But at the same time Joshua kept the word of the law constantly before him. Jesus put it in another way. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Strength comes from obedience, plus knowledge of God's word. God's word will point the spiritually discerning to God's way.

Saturday. Lifting Hands Heavenward. Exod. 17:8-13. Help comes from God, but the hands of Moses must be held up, and Gideon must have at least his three hundred. It is not a biblical statement, but it is nevertheless true, that God helps those who are willing to help themselves.

Sunday. Praise to God for Victories. Ps. 98:1-6. When God has helped his childen gain some notable victory, it is only right that he should be praised. The Hebrews were very ready to praise God for victories, the more spiritually-minded were likewise ready to admit that they had sinned when defeated.

At the Threshold of the Lesson

Cycles during the period of the judges. A study of the Book of Judges shows a very definite cycle in the life of the people—prosperity, sin, oppression, repentance, delivery, prosperity, and then the cycle is repeated. It worked out this way time and again, and yet the people did not learn that their sin always brought misery upon them. The wages of sin is still death, but people today are often as blind as they were in the time of the judges.

Why military leaders were called "judges." Early in the period of the Exodus we find Moses, as the leader of the people, settling all the disputes that arose among the Hebrews. He finally had to be relieved of this task, in order to have time for his other duties. Ancient and Oriental peoples always looked to a king or a military leader to settle their differences. Solomon "judged" between the two women who were both claiming the same baby.

Even in modern times we find the people giving political position to military leaders. In our country George Washington, Andrew Jackson, and U. S. Grant were elected to the Presidency, as much as for any other reason, because of their military victories. In the case of Grant it was a very poor choice on the part of the people. His ability as a military leader did not give him integrity as a statesman. After Gideon won a great victory for Israel it was natural for the Israelites to ask him to be their "judge."

Duration of time in the period of the judges. 1 Kings 6:1 states that Solomon began to build his temple in the fourth year of his reign, four hundred and eighty years after the Exodus from Egypt. For many years it was thought that Rameses II was the Pharaoh of the oppression; which made the period of the judges much shorter than the time stated in 1 Kings. However, recent excavations at Jericho have definitely established this city's destruction by Joshua around 1400 B. C. It is impossible to arrive at exact figures by adding up the totals in the Book of Judges, for some of the liberators may have been contemporaries. Broadly speaking, the figures are correct.

The Lesson Before Us

I. God's Call to Gideon

Gideon's family. Apparently Joash, the father of Gideon, had fallen into idolatrous ways, along with his neighbors. In any event, he had erected a special grove and altar to Baal. We are not told the name of Gideon's mother, but like Abijah, the mother of Hezekiah, she was probably a woman who still worshiped the Lord and thereby exerted a good influence upon her son Gideon. This influence was not confined to the son, for we find Gideon having no difficulty in getting ten men to help him overthrow the altar of Baal.

"Where be all his miracles?" (6:13.) A question that has been asked from the time of Gideon right down to the present. Where are the miracles that "our fathers told us of saying, 'Did not Jehovah bring us up from Egypt?'" When we read of the Bible miracles and then see the complete lack of faith that is all about us, we too wonder if God has changed. We have never seen a miracle, how can we know there ever were any? Gideon had never seen a miracle either, until he began to have faith in God and obey him. From the moment when he showed his faith, the evidence of God's guiding hand was more than plain.

Threshing by the winepress. "The children of Israel did evil in the sight of the Lord," and as a result they were oppressed by the Midianites. These desert raiders would wait until the crop was not only harvested, but also threshed, and then would swoop down upon isolated communities and steal the grain. In order to save some of the wheat Gideon had to thresh it in an unusual place. The results of our apostasy are not always so plain as in the days of Gideon, but if we go after other gods —whether drink, lust, or gold—it will not be long until we too will be threshing in fear, in the unusual place, rather than rejoicing openly in our crop where all can see.

Family solidarity. Joash must have built his Baal altar just to be stylish and "Keep up with the Jones'." When his son, Gideon, had pulled down the altar, and the men of the community came to ask the father about the situation, wise old Joash responded: "If Baal is really a god of any spunk, let him plead for himself because one hath cast down his altar." If Baal had any power, this act of sacrilege surely would have meant destruction for Gideon with a thunderbolt or two. No immediate punishment —therefore no Baal.

II. I Will Save You

The Lord promises help. Three times in four verses the Lord promises to be with Gideon. Though Gideon, like Moses, says that he is the least of his father's house, nevertheless God gives promise of his aid, and one with God is a majority! With God's help one man can put a thousand to flight, and two can chase ten thousand. This is not only God's arithmetic, but men have found that it is true in practice. Organized effort is always far more successful than

individual prowess. Our churches are groups of Christians banded together to further God's will on earth. In churches we are far more effective Christians than we would be as individuals.

The people are too many. These words sound strange to us, and yet how true they are. A mob can be stampeded far more easily than a select group of stalwart men who are determined to have victory. It is human to think that victory will be on the side that can count the most noses. All military history and human experience have proved otherwise. Stonewall Jackson and Robert E. Lee were worth a whole army corps to the Confederates. There was genuine danger in the Hebrews' winning a victory with a mighty host. It would have given them false ideas of their military strength. God was not interested in their winning a war, but he was interested in freeing them from oppression, and once more establishing in their hearts worship of himself as a God of mercy, justness and holiness.

Test by water. Expositors from time immemorial have seen in the test of drinking from the brook a method used by Gideon to choose alert men. The three hundred were men who did not prostrate themselves to drink. Evidently they had had experience in campaigning, and remained ever ready for any emergency. Their preparedness should be contrasted with the laxity of the Midianites, who were so careless in their posting of guards that Gideon and his servant could creep close enough to their lines to overhear one soldier explain a dream to another.

III. Strategy of Gideon

God to deliver with three hundred. Jehovah was careful in seeing that a select group of fearless, experienced men were chosen. The plan of campaign, however, was left to Gideon. God puts the tools in our hands, but he expects us to wield them. The most fruitless prayer in the world is a prayer for food when we are not willing and ready to sow and reap.

Gideon's plan. The plan Gideon devised was one that has been used time and again by resourceful commanders. The enemy was attacked at night and thrown into panic. The empty pitcher concealed the light until the appointed time. The trumpets and the shouting added to the confusion, until the Midianites felt that they were being set upon by all the legions of earth and sky.

The sword of the Lord, and of Gideon. As Christians we like to forget the wars of the Old Testament. Whatever may have been right then is wrong now—in the light of the teachings of the Prince of Peace. The only arms Christians ought to have are those listed by Paul, in the sixth chapter of Ephesians: "the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit—which is the word of God." With the sword of the Lord, which is the Bible, and with the courage of Gideon, nothing should be impossible to the children of God. All the hosts of Midian—booze, war, selfishness, and such like—will flee before us, if only we remain true to Christ, hold high the light of his gospel, and attack with vigor. Nor will a shout, "the sword of the Lord, and of Gideon," be amiss.

IV. Victory for God's People

Midianites driven from the land. The Israelites once more had a period of freedom from the foraging desert raiders. When the men of Israel wanted Gideon as a ruler, with commendable spirit he replied, "*The Lord* shall rule over you." Yet the tribal, political confusion in the Book of Judges shows definitely the need for a central authority; not "a king like the other nations," but a king who would be God's man and do God's will.

False zeal of Gideon. Gideon took some of the gold booty and made an ephod. Just what this was we are not certain. In Exodus 28 it is a form of garment for the priesthood. It is thought that the breastplate of gold in connection with it was used in some way to foretell the divine will. In any event it "became a snare unto Gideon." Like Moses' serpent of brass, the people used it in an indolatrous, superstitious manner. God gave Gideon no command concerning this. If Gideon had continued to listen to God he would not have gotten into difficulty in the matter. The Psalmist prays, "O let me not wander from thy commandments!"

Practical Questions for Class Discussion

¶ Is warfare ever justified?

¶ Could a course of action, such as waging war, be right a hundred years ago and wrong today? In other words, may we admit that human liberties were advanced by the war of the American Revolution, while still maintaining that war cannot be justified today?

¶ Do you think that God spoke to Gideon with an audible voice? Or did he put the idea of freeing Israel in Gideon's heart?

¶ Do you think that God would work a miracle today? If not, why?

¶ Do the churches that report the largest number of accessions during the year always do the best work?

¶ How does God call men today to do his will?

¶ How can we know a certain course of action is God's will?

¶ Is a call to the ministry different from a call to medicine or the law?

Notes and Comments

"**The will of man** with the help of God shall conquer and prevail."—*Celia Thaxter.*

"**I must have men** who have the fear of God before them. A few honest men are better than numbers."—*Oliver Cromwell.*

"**One man with a dream,** at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an empire down."
—*Arthur O'Shaughnessy.*

Gideon's polygamy. The Bible records instances of polygamy, but it never sets its approval upon any of them. In many such cases tragedy followed as a result of plurality of wives. Jesus cleared up the matter completely when he said: "From the beginning of creation God made them male and female . . . for this cause shall a man cleave to his wife, and they twain shall be one flesh. What therefore God hath joined together let not man put asunder."

"**Bowing down upon the knees while drinking** from a stream or bubbling spring is the prevailing custom in Syria. The water is sucked in with the lips. But to strong and wary men this is disdainful. They, upon approaching the stream, assume a squatting position, lift the water with the hand to the mouth and lap it quickly with the tongue. This manner of drinking indicates strength, nimbleness and alertness. The mode has probably not changed since Gideon's day."—*Rihbany.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Gideon: Following God's Plan

It is just as we said last week: "It was now up and now down with Israel." Things were bad. In some places, little villages had erected altars to Baal, having completely traded the Jehovah religion for one less exacting perhaps. In other places, there was no safety. The Midianites forced the Israelites practically to live in caves and out-of-the-way dens. As soon as the grain started to grow, hostile herds of Midianites drove ravenous herds of camels to the fields. Fear for life and fear for hunger. Low morale. Real suffering. And, after a while, repentance. Judges 6:6 epitomizes the situation: "And Israel was brought very low because of Midian;

ıd the children of Israel cried unto ehovah."

Once it was Joshua. Once it was aleb. Once it was Deborah. Now it Gideon. There is no doubt in this ccount that Gideon was really following od's plan. By certain tests that Gideon mself contrived, he satisfied himself at he was proceeding in harmony with vine wishes. Even at that, he decided leave no stone unturned to recruit his ilitary forces. Thirty-three thousand ghters constituted quite a fighting force those days. It seems all right to me at Gideon strengthened his hand all he ould. Why shouldn't he? Conviction out duty is no excuse for lethargy.

God calls a man to service, he no oubt expects that man to take his com- on sense along with him. Had Gideon ot been the kind of man who would semble all his resources, probably God ould not have wanted him. Sluggards not seem to loom big in the divine heme of things.

Apparently there was danger that vic- ry by the thirty-three thousand would ave the impression upon the army of ideon that they had done the conquer- g by their own strength. Jehovah dicated to Gideon that the expedition ould be so arranged that the victors uld not with justice claim, "Mine own nd hath saved me."

If men are going to work with God, ey must needs follow God's way of ing things. I do not know just how od wants us to act in all the mix-ups the social realm today. As to general nsiderations, we can believe and do lieve in justice, righteousness and ace. Diplomats are wrestling with ternational problems. Legislators are udying bills. Police departments are mbating crime. Research is directed ward the elimination of disease. On hose side is God in the struggles ainst oppression, slavery, exploitation? is easy and correct to say he is on the de of justice and righteousness. It is t so easy for us all to be associated ly with movements that make for the ming of the kingdom as proclaimed by sus. This is so, not because we do not ant to be associated with the true and e good, but because it is extremely rd to appraise the motives of leaders d the programs of reform. If we had deon's fleece of wool to put on the reshing-floor and watch for the dew, e would be relatively simple. We have ought, devotion, history, experience, vice, prayer—subjective and objective sts. Perhaps it suffices if we ask our- lves whether or not we are making the ost of facilities at hand.

At any rate, Gideon had more man wer than God thought was desirable. Get rid of some of them," God said. all who felt they had been a bit hasty joining the army and were now some- at fearful and afraid were allowed to home. Of the thirty-three thousand, w many do you suppose quit? You would scarcely believe it, but *twenty-two thousand* left. "Hands up by anybody who really does not want to continue in the expedition," Gideon may have said. A few started the defalcation business and it became epidemic. Only ten thousand left. Only a few that meant business. It is like life today. The easy-comers are often the easy-goers.

We are familiar with the second test. Take them all down to the river. As they ford the stream, let it be known that the march is important. Those who dilly-dally along by bowing down on their knees to drink may well be released. This journey means business, and only the alert and eager are needed. Of the ten thousand, how many do you suppose were disqualified? You would scarcely believe it, but *nine thousand and seven hundred* were converted from crusaders to indifferent civilians. Not unlike life today. The faithful few have to do all the work. It takes time to read up on all the issues coming before the election. It is a bit embarrassing to stand up for principle in the face of scoffers. The struggle to better human relationships in our complex society costs too much. Yet we are not going to join the twenty-two thousand, are we? Or the nine thousand and seven hundred?

No, we choose to be one of the three hundred. Surely this is only a handful. What can Jehovah have in his mind? The Midianites are tough, Gideon must have thought. But the strategy of God won the battle. A social program must have a foundation of righteousness, a persistent, tested, believing group to push it, and a leader to furnish a battle cry such as "The sword of the Lord, and of Gideon."

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

GIDEON: FOLLOWING GOD'S PLAN

Boys especially have always liked the story of Gideon. The stories of the fleece, the selection of the three hundred men, the exciting parade with the lamps and the pitchers, the dream and the rout of the Midianites are a part of the story life of those fortunate children brought up in Bible-reading families. Probably many women of our classes have told and retold these to their children or maybe to their grandchildren. We may well ask ourselves if we have stressed the main point of all these stories, namely, what a humble man can do if God is with him. Any man (or woman) following God's plan will go somewhere, get something done, amount to something in the world. Probably that plan at times will not be as spectacular as he would chose but if it is God's plan it will lead to real achievement.

1. *Finding God in the commonplace.* How many people grumble about the monotony of life's dead level. Life largely made up of commonplace experiences. The number called to positions of conspicuous service rather few. Very likely the farmer-boy Gideon often thought his life was shut away from the exciting affairs of life. But he found God in that commonplace life and God used him to do an uncommon task. Carey, the cobbler of Northampton, England, found God in his humble work and God wonderfully used him so that he became one of the greatest of missionaries. Giotto, son of a farmer, himself a shepherd lad, received enough of God into his life so that when he had the chance to express himself in the art of painting, he made immortal for us some of the pictures of the life of Christ and became a pioneer and pace-maker in Christian art.

2. *Doubting our ability.* Gideon was not sure even after he had received the assurance he asked for. We may have doubts of our ability to do anything important. Most great men and women have felt that same way. Moses and Jeremiah doubted their ability. From Jacob to the centurion and the Prodigal Son come the cry, "I am not worthy." We do not want to become self-confident but God-conscious. It is not our own merit but God's power that counts. A lecturer on behaviour said that everybody feels inferior at some time or other and most of us feel inferior more often that our associates suspect. Evidently that bogey "inferiority complex" is pretty well known. The feeling that God is interested in the ordinary affairs of ordinary people gives a wonderful lift to life.

3. *Much needs to be done by courageous people today.* One of the most terrible consequences of the depression is the way it has killed the spirit of adventurous faith and courage and made us victims not only of the depression of things that can be bought, but it has made us victims of defeated spirits. Everywhere we are told that the church and the world are waiting for genuine leaders who will save us from our Midianites of exploitation, war and irreligious living. We know that God is the same yesterday, today and forever. Yet we are not going forward. We are fearful. We want more proof, we say.

4. *Those who follow God do not have to go alone.* To be sure God reduced the numbers but Gideon did not have to go alone. One great by-product of the conferences in Oxford and Edinburgh last summer was the demonstration of high purpose of leaders representing great hosts of people. Truly one denomination is not alone. We have just observed (as this is being written) the World Day of Prayer. It has been a thrilling spiritual experience to realize that for one whole day groups of women have been singing the same hymns, reading the same portions of the Bible and repeating the same prayers. Starting on the Fiji Islands and New Zealand, and ending forty hours later on the lonely

St. Lawrence Island off the coast of Alaska, where a group of Eskimo Christians gathered, a great fellowship of praying women circled the earth. The town of Gambell, on the St. Lawrence Island, is so isolated no people, mail, or even radio reach it from October to May each year. Yet they join in this fellowship of prayer. Truly those who follow God do not have to go alone.

The Lesson Illustrated

Every one that boweth down upon his knees to drink (Judg. 7:5).

"Some years ago I met a brother pastor one day, and inquired how everything was going with him. 'Splendidly,' he replied; 'we had a glorious revival last week and got rid of fifty.' It was a somewhat unique way of tabulating revival results, but from what I knew of that man's church he was not far wrong. He had at least fifty cantankerous Pharisees who were a hindrance rather than a help. As a matter of fact, we do not want to lose any of our people; we want to win them all to high standards of life and service. But Gideon's message is that in the debasing of the standards there is danger. Better a church vitally Christian and small than a church large in numbers and weak in every spiritual way."—*The Congregationalist.*

So Gideon and the three hundred men (Judg. 7:19).

"Here is a little home-missionary church set down in a mining town or a lumber-camp in Calaveras County, California, with ten grog shops and a half a dozen worse places fighting on the other side. What is that little church against such odds? And yet, and yet, on all the mission fields of earth, along the whole frontier of our country, and in those sections of our cities where the forces of righteousness stand in the very thick of the fight, devoted men and women are coming off more than conquerors through Him who uses the weak things to confound the mighty."—*Charles Reynolds.*

So Gideon and the hundred m (Judg. 7:19).

Garibaldi was one of the great hero of Italy. He set out to free his count with one thousand men, jammed into t small steamers. Doctors, merchan lawyers, engineers, outlaws, pries butchers, cobblers, and candlestick-mak composed his heroic army. They sai out of Genoa at midnight, stole so ammunition from a fort, eluded t warships crammed with soldiers. By secret way they reached Palermo, thr up a barricade and fought as if Europe was at their backs.

At last the government sent an amb sador out to offer the city to Gariba and to surrender. So they left the capi of Sicily in his hands.

They had beaten an army, a fleet, a freed Sicily in three months. A rab army of one thousand had put ten th sand to flight.

Notice this: Garibaldi was a man faith. He believed firmly in his countr cause. All things are possible to th that believe.—*George McPherson Hun*

LESSON 5. JULY 31

SAMSON: PHYSICAL STRENGTH AND MORAL WEAKNESS

Judges 14: 5, 6; 15: 11-14; 16: 15-21

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Ecclesiastes 12: 1-7

KEY VERSE: Be strong in the Lord, and in the power of his might.—Ephesians 6: 10

14: 5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothng in his hand: but he told not his father or his mother what he had done.

15: 11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

16: 15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

A Bible Message for Every Da

Monday. Stronger than a L Judg. 14:5, 6. The Christian, Christian, needs to be—in the face the temptations within himself and the world. Christ alone gives s moral spiritual strength.

Tuesday. Stronger than Ropes. J 15:11-14. The bonds of home, church and society may break; but the cords of his, Christ's love.

Wednesday. Weak as Other M Judg. 16:15-21. And the weakness o lies in the ears. They are a vulner spot—Achilles tendon—for the mos us. Samson should have, and we sho follow Odysseus' example; stop t with wax!

Thursday. Weakness of the F Matt. 26:40-45. Then we should deavor to have our flesh shot thro spiritualized—and by the spirit of Ch the Holy Spirit.

Friday. When the Weak Are Str 2 Cor. 12:7-10. The Christian ex ence reveals our weaknesses; not our shame but that we may go to to perfect them into strength—by help.

Saturday. Weak Things Stro than Mighty. 1 Cor. 1:22-29. Lamb of God—at that, slain—his the only power in God's universe could conquer unconquerable sin.

Sunday. Strong in the Lord. 6:10-13. The more we see of life

w of the universe the less confidence we have in mere human strength. man strength must be "in the Lord," prevail, to win out.

At the Threshold of the Lesson

The story of Joseph and the story Samson make the Old Testament marvelous story-book. Of old in ael these tales that are brought to-her here in Judges 13 to 16 were sed around by bards and sages, to delight of listeners and to keep alive t romantic past of their history when naan was being won and a nation med.

There is almost no feature of ro-ntic literature that is wanting m the story of Samson. The name nson comes from Shemesh, "the sun," means "Sunny." One of the com-ntators remarks, "Samson is thrill-." Indeed he is! Marvelous birth—paradox of his Nazirite membership igh adventure—feats of stupendous ing—salty humor—the riddles—his es—his persistent patriotism—the con-st of his moral weakness to his sical strength—and the tragedy of fall and end! Little children open ir eyes wide when the story of Sam-is told them, and it has great weight meaning, and moral value to intel-ts like Sir Thomas Brown and lton.

As always with these older Old stament narratives, we need to be ninded, "other times, other manners." was a disorganized society out of ich Samson sprung; a heroic age; "Samson was no gingerbread hero," another commentator remarks. For it is an acted parable, or rather series actual parables. Great, elemental ral truths naïvely but unforgettably forth in rustic scene, pleasing comedy thrilling tragedy.

The Lesson Before Us

I. The Philistines

The name means "emigrants." They come to Palestine earlier than the aelites and won for themselves a nar-strip of fertile territory extending ng the coast from Joppa to the Ara-n desert and the borders of Egypt, Shefela, or "Low Country." They said to have come from Caphtor mos 9:7; Jer. 47:4) by which is ant—perhaps Crete; more probably south coast of Asia Minor; possibly ypt. They were evidently not Sem-(the Israelites, Canaanites, Phœ-ans) and in the Old Testament they preeminently "the uncircumcised" Sam. 17:26, 36). They built great, ng cities (Ashdod, Ashkelon, Ekron, a, Gath), and became a prosperous ple, but, unlike the Israelites, made effort to win all Canaan. It was ural that between the two "immi-nt" peoples there should be jealousy, eeling, and intermittent warfare. Their higher development as a miltary people enabled them finally to bring Israel into subjection (Judg. 13:1; 10:7; 14:4; 1 Sam. 4ff.). Saul and David threw off the Philistine yoke and thereafter there was comparative peace between the two alien peoples.

II. Samson the Nazirite

From Samson and Samuel down to John the Baptist, and later, we find this consecrated class of persons in the Bible. The idea was separation and service (Numbers 6). The vow included abstinence from wine and other strong drinks. The sign of the vow was long hair; for it would be profanation to touch the locks with any tool; or the hair was to be grown abundantly for an offering to the Lord (Num. 6:18). It was a rude form of asceticism, and to judge from Samson, was not greatly concerned with conduct, with morality.

The objective of Samson's Naziritehood was the deliverance of God's people from their enemies, the Philistines. For this he was raised up by God and prenatally vowed (Judg. 13:5). He was remarkably endowed with physical strength. This strength was the power of God in him. His hair, because a sign of his vow, was a symbol of this strength and of the presence of God with him, consecrated as he was to God. So the loss of his locks indicated the departure from him of the spirit of God.

III. Samson Goes A-Wooing

One of the Puritan divines remarks, "The Bible is full of great providences." This headstrong, reckless young fellow is to be Israel's deliverer from the Philistines. So he must get mixed up with them in troublesome ways. So he goes and falls in love with a Philistine maiden. Such a marriage is abhorrent to his parents. But they have to give in—as parents of wilful sons and daughters have been doing ever since!

His adventure with the lion, his shrewdness as a riddle monger, and his cunning in setting fire to their corn-fields would be noised abroad in Philistia and would impress: such was the Israelite leader they would now have to deal with! The "thirty companions" Samson takes with him to Timnah will have been bridegrooms (14:11).

IV. Cherchez la Femme

Woman the temptress, is one of the commonest themes in literature. You find it in the most ancient folk-lore as well as in the modern novel. The Bible itself begins with it. Jocularly, it is said that when all other means fail the devil, he resorts to a woman as his tool. But it is no joking matter. The Bible, again, shows it up in terrible seriousness; even here in this Samson comedy.

His miraculous strength, breathed into him by the spirit of the Lord (14:6), gives way before the persuasions of these Philistine women. "God moves in a mysterious way, his wonders to perform." The writer of the Book of Judges doesn't philosophize or theorize, but assumes that God takes even Samson's wild ways and the trickeries of these foreign women and makes them work for the welfare of Israel.

V. Samson the "Judge"

The historical details are sacrificed to the marvel of his sensational career. The close of the narrative states that "he judged Israel twenty years." They will have been mostly occupied with warfare. One commentator remarks of Samson, "Rough as he was, he always fought on the right side, often on the unpopular side." Gaza, that enters so largely into the story, was the capital of Philistia and the last of its five big towns on the way to Egypt.

VI. "Samson Agonistes"

This is the title of Milton's dramatic poem, one of the greatest in English literature. His eyes gouged out, bound with fetters of brass, our hero is doing menial tasks and made to play the clown in the Philistine prison-house at Gaza. But his hair is growing again, that is, the spirit of the Lord is returning to him (16:22)—"O Lord God, remember me. I pray thee and strengthen me, I pray thee, only this once!" (16:28). This is the Samson that Milton's poem idealizes, in his tragic end.

The palace was full of people—"and all the lords of the Philistines were there" (16:27)—and they crowded the roof, "to behold while Samson made sport," played the buffoon, for their entertainment. A lad leads him from the prison. As they pass through the portico into the court, he asks to be allowed to rest against the pillars. Putting his arms around the one and the other, and bending down in one last exercise of that strength that the spirit of God gives him when he is true to God, he pulls them over and with them the building, down upon himself and the gathered multitude.

Practical Questions for Class Discussion

¶ The apostle Paul makes much of what we might call "spiritual gymnastics"; is ever thinking of the Christian life in terms of the stadium, races, games and athletic training. We live in a day of sports; yet our religious teachers and writers make little use of this for illustration, the illumination of religious and moral truths.

¶ Notice that physical strength of itself after all counts for very little in Samson's career. That is, he is a weakling—without God's backing. What a pitiable sight is the drunken giant of a man we often see on the street! A great, strong, handsome man—who has to totter like a baby learning to walk!

¶ And our asylums and disreputable quarters are full of wrecks who in youth or early manhood were intellectual Samsons.

¶ Samson's long hair a sign of the strength that God gave him; their shearing signifies his loss of God's spirit. What are some of the figurative shears that cut off God from men?

¶ We say that there has been a remarkable development in civilization from Samson's day to ours; and of religion, from Samson to--say, your own pastor; but are there not even now lots of men with godly endowments and God's spirit who lose God, as Samson repeatedly did? And suggest some of the evils of our modern world that unman men spiritually.

Notes and Comments

"He is most powerful who has himself in his power."—*Seneca.*

"As a peal of hearty laughter breaks in upon the despondency of individual sorrow, so the joviality of Samson becomes a pledge of the revival of the greatness of his nation."—*Dean Stanley.*

"The lesson for us is not in the shaven head; it is in the craven heart, in the man who, set aside by his parents to God, had set himself to other things, had forgotten his mother's wonder and his father's prayer and all the consecration of his life, had made temptation his comrade and played with moral defeat." —*G. G. Atkins.*

"The scrapes into which Samson's weakness for women brought him, the way in which he turned the tables on those who thought they had got the best of him, the hard knocks he dealt the uncircumcised, and the practical jokes he played on them, must have made these stories great favorites with the story-loving race, such as all the Semites are." —*George Foote Moore.*

"It is precarious to hold up Samson as an example of wholesome courage and virtue. Even when judged by the standards of his own age he reveals a lack of the moral qualities which make for true nobility. It is, indeed, much safer to present him as a warning rather than as a type to be imitated."—*The Abingdon Commentary.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

SAMSON: STRENGTH AND WEAKNESS

Strength? What do you mean by "strength?" Literal or figurative? There is the "strong-man-of-the-circus" idea—a tribute to power as exemplified in body muscles. There is also the idea of power as exemplified in character or temperament regardless of physical attributes.

Judged by any man's standard, Samson was strong in the sense of physical prowess. He was a popular hero. His feats appealed to the primitive mind. The modern mind is susceptible to the same appeal. Not more than a week or so ago I was talking with the pastor of a large Methodist church. "I like wrestling matches," he said; "although I know the outcome is decided upon in advance, I get a thrill out of seeing a big fellow weighing maybe two hundred and twenty-five pounds lift another big fellow of approximately the same weight and hurl him around the ring." Some vestigial remnants of the jungle must be clinging to that pastor's emotional self. They must be clinging to mine too, for I like good, clean tests of physical prowess as shown in many wrestling matches.

Athletics are both a curse and a blessing to our educational institutions. That skill is an important factor in the coaching of the various teams in our schools and colleges should not be forgotten. That quick mental reactions, coordination of mind and muscle are requisite for success should not be overlooked. Nevertheless we expect to find brawn and "beef" in many departments of athletics. We like and for the most part must have a heavy line in football. A speedy half-back, if he has weight in addition, is an asset. We all admire physical strength if adapted to good purposes. There is every reason why we should cultivate it.

Samson was susceptible to the influence of women. His behavior, we may say with confidence, was decidedly out of harmony with that required by Christian standards of conduct. Men have always been interested in women, and of course they always will be so interested. That is natural. It is inevitable that men are going to give expression to that interest. Christianity has been, and is trying to set the mores of sex in terms of monogamy, purity and restraint. In addition to the physical strength of Samson, we note his reputation as one having good standing with the female sex.

"The lion of a village must be first in success with the female sex, first in bodily strength, courage, and fondness for brawling, and first in mother wit." (Budde in Hastings' Dictionary.) Apparently, Samson was "the lion of the village" and a country hero. Let us not be too quick to criticize adversely the standards of that day, lest we be accused of hypocrisy or of blindness to what going on around us. A hint at what mean will be indicated by a conversati I heard in a barber shop, in which ea of three or four persons expressed the very great interest in one Mae We booked to appear "in person" the ne day, and stated their intention of joini the vast throng that certainly would at the depot to greet her upon h arrival. When I think of the popular of some of the characters of stage a screen in this United States of Ameri in spite of established facts concerni the lives of some of them, I can w understand why Samson was reckon a hero and a social lion. It outrages o sense of decency and debauches a Chr tian society.

So then, physical strength, appeali charm, and abounding courage may co bine to make a man a hero. It is s however, that such qualities are of accompanied by offsets so noticeable to submerge strength, charm and co age. There has been much discussi in early theological circles as to proper category in history for the rep of Samson. Was he a *religious* lea or was he just a *popular* hero as co mented upon in the preceding lines? do know, and can state with unreserv emphasis that, according to standards our Christian teaching, the subject our lesson for today was a bold careless, irresponsible but likable, g erous but vindictive sort of a rovi good fellow. He had abundant nat endowment. God had pointed him, s seems from reading the account, fo life of service. The ups and downs pleasure jaunts interfered with the p formance of duty. He had to have fling. He practised the most danger and vicious philosophy that was devised to wreck manhood, viz., It good for a young man to sow his oats. Samson sowed them. And reaped quite a crop. Look at Blind. Fagged out from a slave's w in the mills. Object of scorn and ridicule. He experienced the "blind binding, grinding power of sin" (Jud 16:21).

Before My Class of Women

Cora F. Sherwood, Salem, Massachus

SAMSON: STRENGTH AND WEAKNE

When Arthur J. Roberts was teac English at Colby College, Waterv Maine, he used to say, "You can ad the works of a man without admi his morals." We are in somewhat dilemma in respect to this lesson a how much to admire about this Samson. Perhaps we should expand title and say, "Physical Strength Moral Weakness." Another way to it would be, "A Good Man Wrong." A third suggestion is, "Hopes of Parents Blasted." Cert there is little to admire in this known Old Testament character. F

ɔly the six stories about Samson which ıve been kept for us are more valuable warnings than anything else. They so give us an excellent idea of the tuation in Palestine in the time of the ıdges. A rather dark picture it is. It ows plainly what loss of morality and ligion among large portions of the ople mean in the national life.

1. *We notice that Samson's exploits ere one-man affairs.* He was not a eat leader of an army. He did everying himself. People who do that may t some unusual things done but not much as if they threw their strength with others, either as leaders or folwers. He was clever and witty and uch admired for these traits but his ploits were not lasting victories, just ɔlated happenings.

2. *Samson and sensuality.* The class ay wish to discuss the importance of e effect of the love of women by men. its right place it surely is one of ɔd's best gifts to the world. Not rong but good, beautiful and sacred, this sex urge with which men and ɔmen are endowed. But when it is lowed to get the upper hand of a an it can easily spell ruin. In mothers' asses it might be well to discuss the estion of what parents can do to in rly training of boys to help them in lf-control. Samson's lone star exploits later years may indicate that he was boy who lived by himself. The special aining given by his parents may have t him off from other boys. The gang s its perils but so also has isolation. ımson was a hero, admired but lonely.

3. *Choosing a wife.* Samson is still dividualistic. He wants the girl he ants. It does not matter if she be an en. The intermarriage of Hebrews d the Canaanite people was strictly rbidden but practised just the same. enerally the Hebrews were the losers. hat does the class think of being ınequally yoked together with unlievers?" How far should parents' inions be considered in choosing a ate? In considering Samson we should member that in those days children ere expected to give much more defer-ce to the opinions of their elders than ung people today. Do you think Samn was a spoiled child? Had he had ; own way so much that he thought could always have it?

4. *How could God use such a man?* e may well ask ourselves how God s used Samson. Has he used him as used Moses, Joshua, David, or Isaiah Paul? Did Samson lead his people o any great adventure; did he ever come a great ruler; did he write wn experiences so that others could helped by them? When we answer ese questions we shall see that far ɔm being a national hero, Samson ongs rather in the prize-fighter class. other words, Samson is a warning to ıers rather than an example. True d has to use people. He has no other way. But we should remember that sin spoils a life and ruins happiness and prevents God from using it as he might otherwise. A woman with a tear-stained face said to her pastor, "My son has blasted all our fondest hopes for him. He has ruined his own life and hurt those dear to him. But I still hope God may use him for an example to warn other boys not to do as he did." Did the pious parents of Samson feel that way? This is a good example of what men can do to (temporarily) thwart God.

The Lesson Illustrated

The spirit of the Lord began to move him (Judg. 13:25).

A man has lost his way in a dark mine. By the light of one candle, which he carries in his hand, he is groping for the way out to sunshine and home. That candle is essential to his safety. The mine has many winding passages in which he may be hopelessly bewildered. Here and there marks have been made on the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which, if unwary, he may fall, but he cannot avoid the danger without that candle. Should it go out that mine will be his tomb. How carefully he carries it! How anxiously he shields it from gusts of air and dropping water. We are like that lonely wanderer in the mine. Does he diligently keep alight the candle on which his life depends? Much more earnestly should we give heed to the warning. "Quench not the Spirit." Sin makes our road both dark and dangerous.—*Newman Hall.*

His strength went from him (Judg. 16:19).

A terrible record of death and disaster was made in one of our cities resulting from an explosion which occurred in the waterworks tunnel. A mule-boy was instructed to repair at noon an incandescent lamp which had become burned out during the morning. He obtained a new globe and fuse, and while the men were eating dinner attempted to adjust the globe and fuse to the wire. A grain of sand had fallen into the fuse receptacle, and when the connections were made this tiny sand grain caused a spark. The gas in the tunnel, a quantity of which is always present, immediately exploded. Seven men were killed at once, others injured, and enormous loss of property entailed, and yet only a single grain of sand caused it.

And when Delilah saw that he had told her all his heart (Judg. 16:18).

It does not require a devil to tempt you. The smallest thing can tempt. As poor John Bunyan said once, something kept tempting him to sell Christ. If he stooped to pick up a pin, the voice said: "Sell him for that! sell him for that!" And men sell their honor for things as cheap. A pin will do it; a sweet smile; a fair face; the ruby wine; the love of money. Ah! for what has not a man sold his soul!—*George Dawson.*

And bound him with fetters of brass; and he did grind in the prison-house (Judg. 16:21).

Not long ago, in the wall of an old castle in Italy where some repairs were being made, the workmen found a relic that told a tale of ancient barbarity and crime. Some baron of the olden time put an enemy in a little niche in the wall, just large enough to hold a man, and then set the masons at work building the wall around him. Slowly the masonry crept up, as stone was laid on stone, until at last it arose and left the man standing there in his living tomb. "Ah," you say, "such horrible forms of torture were only possible in days of darkness, when men exercised their ingenuity inventing new modes of cruelty." Shall I tell you of something worse that is modern? A man starts out to build a structure, which he calls "Success." Slowly as the years pass, he walls in his soul. Duty calls, and he answers, "I cannot sacrifice my interests for you." Pity pleads, and he says: "I really cannot afford to do anything for you." Righteousness rings out with its prophetic demands, and he says: "It will injure the stock-market if I join in these agitations." Day by day, year by year, every lofty ideal, every summons of sympathy, every project of truth, every purpose of purity, finds him making the same old excuse: "Beware of going too far!" "Keep your eye on the main chance!" "Look out for number one!" "Be just good enough to gain your ends!" "Use men, use your city, use the world to advance those plans of material prosperity and commercial power that minister to your own self-aggrandizement!" So he builds his living tomb. So he suffocates his soul.—*George H. Ferris.*

And Samson went down to Timnath (Judg. 14:1).

"I think a Christian can go anywhere," said a young woman who was defending her continual attendance at some doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident which happened last summer when I went with a party of friends to explore a coal-mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party. "Can't I wear a white dress down into the mine?" she asked petulantly. "Yes, mum," returned the old man, "there is nothing to keep you from wearing a white frock down there, but there will be considerable to keep you from wearing one back." —*L. A. Banks.*

An Order of Worship Service

(MERELY SUGGESTIVE)

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Worship the Lord in the Beauty of Holiness"; "For the Beauty of the Earth"; "Fling Out the Banner!"; "O Come, All Ye Faithful!"

RESPONSIVE READING. Ephesians 6:10-18.

Superintendent. Be strong in the Lord, and in the power of his might.

School. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Superintendent. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

School. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Superintendent. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

School. And your feet shod with the preparation of the gospel of peace.

Superintendent. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

School. And take the helmet of salvation and the sword of the Spirit, which is the word of God.

Superintendent. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

HYMN. Suggested: "Standing On the Promises of Christ My King"; "Be Not Dismayed, Whate'er Betide"; "Jesus Is All the World to Me."

SCRIPTURE READING. Suggested: Ephesians 4:1-16; or Philippians 3:1-16; or Galatians 5:1-14.

SPECIAL EXERCISES, such as birthday offerings, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Sing Them Over Again to Me"; "Hark! the Voice of Jesus Calling"; "Joy to the World! The Lord Is Come."

PRAYER (by one of the teachers, the pastor, or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY'S REPORT.

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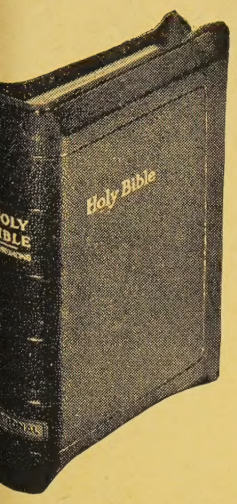

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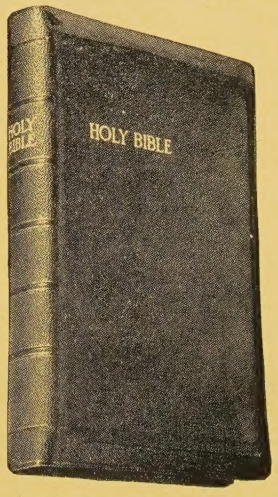

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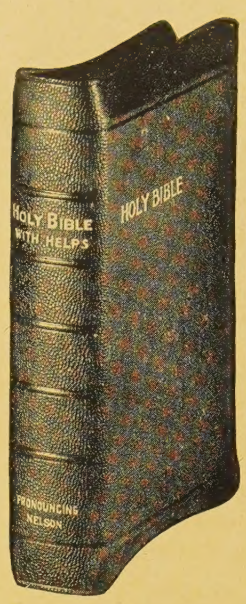

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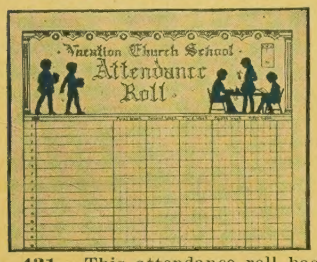

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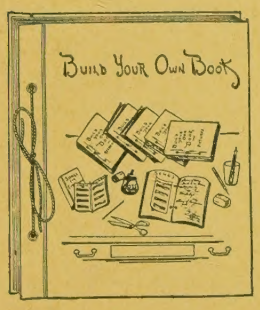

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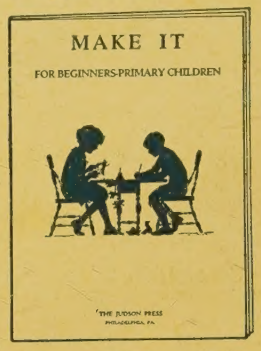

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